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VOL. II.

The SECOND EDITION *Reviſed and Corrected.*

LONDON:

Sold by R. KNAPLOCK, at the *Biſhop's-Head* in St. *Paul's Church-yard*; and P. VAILLANT, in the *Strand*. M DCC XXII.

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OF
LITERATURE.

ARTICLE I.

LUCII CECILII liber ad Donatum Confeſſorem, de mortibus Perſecutorum, hactenus Cælio Firmiano Lactantio aſcriptus, ad Colbertinum Codicem denuò emendatus. Acceſſit Diſſertatio, in qua de hujus libri Auctore diſputatur, & omnia illius loca dubia, difficilia, obſcura, variæque Auctoris Opiniones examinantur, explicantur, illuſtrantur, ſtudio & opera D. Nicolai le Nourry Preſbyteri & Monachi Ord. S. Benedicti è Congregatione S. Mauri.

That is,

The Book of LUCIUS CECILIUS *concerning the Death of the Perſecutors, hitherto aſcribed to* Lactantius; *corrected*

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from the Manuſcript in M. Colbert's *Library, by Father* Nicolas le Nourry, *a* Benedictin *Monk of the Congregation of* St. Maur: *With a Diſſertation concerning the true Author of that Work, wherein the Editor explains the difficult Paſſages of his Author, and enquires into his Opinions.* Paris 1710, *in* 8vo. pag. 403. *Beſides the Preface and the Tables.*

ALL * the Learned know how carefully M. *Colbert* endeavoured to enrich his Library with the moſt valuable, and moſt antient Manuſcripts. This was ſent to him by M. *Foucault*, who found it with ſeveral others in the Abbey of *Moiſſac*. M. *Baluze*, who had then the Direction of that Library, having examined it, took it to be a Piece of *Lactantius*, and publiſh'd it in the Year 1679, under the Name of that Author. This Book was received with great Applauſe, and quickly reprinted in *England*, *Sweden*, and *Holland*. But becauſe the laſt Editions were only publiſh'd from that of M. *Baluze*, for the Editors did not ſee the Manuſcript, which is the only one extant; and becauſe the firſt Edition is grown ſcarce, Father *le Nourry* thought the Learned would be well pleaſed to have a new one exactly corrected from the Original. Two other Reaſons moved him more powerfully to execute his Deſign. 1. He pretends that the Learned have not ſufficiently examin'd whether this Book was written by *Lactantius*. 2. He believes that thoſe, who took care of the Editions that came out after the firſt, made an ill uſe of the Authority of that Writer to confirm their Opinions in Matters of Religion.

* *Taken from the* Journal des Scavans.

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The Readers will find, in the first Place, the Text of that Author reviſed and corrected from Mr. *Colbert's* Manuſcript. The Editor has inſerted all the various Readings, even thoſe that appear'd to him of little Moment; but he has done it, that the true ones might be more eaſily found out. He has alſo carefully obſerved the *Hiatus*, that are on the Edges of the Manuſcript, which have been torn or worn out by Time, that the Readers may judge of the Conjectures of thoſe who undertook to fill them up. And to ſhew the Nature and Antiquity of that Manuſcript, the firſt Page has been engraved, and is to be ſeen here ſuch as it is in the Original.

Next to the Text there is a Diſſertation, wherein, 1. The Editor clears the obſcure Paſſages. He endeavours to find out the true Opinions of his Author. He builds his Conjectures upon the Authority of contemporary Writers, and anſwers the Objections that may be raiſed againſt him. 2. He proceeds to examine the Manuſcript, and pretends that it was written by a Man, who committed abundance of Miſtakes, becauſe he did not underſtand the *Latin* Tongue. He obſerves that this Work does not anſwer the Title, ſince the Author is very ſhort in what he ſays of the firſt Perſecutors; and on the contrary, very much enlarges upon *Diocletian* and his Succeſſors. He undertakes to find out the Reaſons that moved the Author to write that Book, and the time when he went about it. 3. Father *le Nourry* enquires whether *Lactantius* is the true Author of this Book, as 'tis generally believed. He is of another Opinion: The Title of the Book, wherein the Name of *Lactantius* does not appear, the Argument, and the Subject of the Work, have convinced him that this is a different Book from that which St. *Jerome* aſcribes to *Lactantius* under this Title, *De Perſecutione*; and he ſays that *Donatus*, to whom it is inſcrib'd, is not the ſame Perſon to whom *Lactantius* inſcribed his Book *De Irâ Dei*. This Work, ſays he, is written in a Stile different from that of *Lactantius*, and contains

many particular Opinions inconsistent with those of that antient Writer. 4. The Editor gives an Account of the several Editions of that Book. The first was publish'd at *Paris* in 1679, by M. *Baluze*, who ingenuously confesses in his Preface, that having found the Manuscript full of Faults, he only mended those that could easily be mended, leaving the Care of mending the rest to those who were learned and bold enough to undertake it. The Second Edition came out at *Oxford* in 1680, and was procured by Dr. *Fell*, Bishop of that City. This Work was published the same Year in *French* at *Paris* by M. *de Mancroix*, Abbat of St. *Hilary*, and Canon of *Rheims*.

In 1684, Mr. *Thomas Spark* publish'd all the Works of *Lactantius*, and added this Piece at the end. In the same Year M. *John Columbus* did the same at *Abo* in *Sweden*. The Year following that Piece was printed at *Cambridge* with the other Works of *Lactantius*. M. *Baudri* publish'd it at *Utrecht* in 1692. It had been before translated into *English* by Dr. *Burnet*, now Lord Bishop of *Sarum*; and the *French* Version, which came out at *Utrecht* in 1687, was made from the *English* Translation. Father *le Nourry* mentions all those Editions for no other Reason, but to shew the Readers what Alterations have been made in that Work by those different Editors. He examines their Notes, and pretends to confute all those wherein they undertook to prove that this Author does not favour the Doctrines of the Church of *Rome*.

1. What *Lucius Cecilius* says of the Time and the Day when *Christ* died, does not agree with what we read about it in *Lactantius*. The Editor, who makes this Observation, pretends that some have vainly endeavoured to prove that these Words, *Post diem decimum Kal. April.* signify the same thing as *ante diem septimum aut decimum Aprilis*. Afterwards he examines whether the Author says that St. *Peter* did not come to *Rome* but under the Empire of *Nero*.

2. Speak-

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2. Speaking of Meats offer'd to Idols, he endeavours to find out who was the first Emperor, who order'd that no Meat should be sold before it had been presented to the false Gods. He mentions the extraordinary Torments which a Martyr endured for tearing the Edict of *Diocletian*; and pretends, that there is no Reason to maintain, against *Eusebius*'s Opinion, that this Martyr was an obscure Man.

3. Discoursing of the Power which the primitive Christians exerted against the Devils with the Sign of the Cross, he confutes those who believe that the Sign of the Cross, which appear'd to *Constantine*, was only a Stratagem of War, invented by that Emperor, to encourage his Soldiers; or a natural *Phænomenon*, or perhaps a mere Fiction. In the next Place, he observes that the primitive Christians had not only several Temples and Churches, but also some Lands; and that *Lucius Cecilius* speaks of meritorious Works.

He proceeds to consider what the Author says concerning the Death of the Persecutors. He examines, in the first place, whether the first Persecution was raised by *Nero*; whether that Emperor persecuted the Church on account of St. *Peter*'s Preaching; whether the Body of *Nero* was buried after his Death; what gave Occasion to believe that he is to be a Forerunner of *Antichrist*; and whether it be true, as *Lucius Cecilius* says, that the Church enjoy'd a continual Peace from the Death of *Domitian* to the Reign of the Emperor *Decius*. The Editor makes several Observations upon what his Author says of the Vices of *Diocletian*; of his dividing the Empire; and of his Prosperity till he began to persecute the Christians: And then he enlarges upon the Fury of that Persecution. He examines its Rise and its Progress; He dwells upon the most considerable Events, such as the Destruction of the Church of *Nicomedia*, the famous Edict publish'd against the Christians, the Death of the Wife and Daughter of that Emperor,

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and his Eagerneſs in perſuading the other Emperors to perſecute the Church.

Diocletian went to *Rome* to celebrate the twentieth Year of his Reign: But not being able to bear the Inſults of the People, he retired to *Ravenna*, where he had a Fit of a Diſeaſe, which at firſt appeared to him inconſiderable. But perceiving that it grew worſe, he reſolved to leave *Ravenna*, and repaired to *Nicomedia per circuitum Ripæ Strigæ*. Father *le Nourry* endeavours to explain thoſe Words, which have very much exerciſed the Learned.

The Fatigue of the Journey increaſed *Diocletian*'s Illneſs to ſuch a Degree, that he was obliged to appear in Publick, becauſe there was a general Report that he was dead. He continued to be very ill; *Galerius* came to him at *Nicomedia*, and having had a Conference with him, obliged him to reſign the Empire. *Lucius Cecilius* relates that Converſation at large. Father *le Nourry* finds many doubtful Circumſtances in it; and does not believe what the Author ſays of *Diocletian*'s Weakneſs, Groans, and Tears. Several Hiſtorians tell us that *Diocletian* laid down the Imperial Dignity of his own accord, and that he would not reſume it, when it was offered him. He alſo ſuſpects the Truth of what is ſaid in that Dialogue concerning the Inſolence of *Galerius*, and the Preſence of *Conſtantine* the Great; nor does he give any Credit to *Cecilius*, in what he ſays of *Diocletian*'s Death: That Account appears to him inconſiſtent with the Relation of other Authors.

Father *le Nourry* examines afterwards whether *Priſca*, *Diocletian*'s Wife, and his Daughter *Valeria*, were Chriſtians, as ſome believe. He diſcovers the Reaſons why *Valeria* refuſed to marry *Maximinus*, and why that Emperor reſolved to put her to Death, with her Mother, and ſome other Women, for whom ſhe had a Friendſhip.

ARTICLE

Article II.

Some Critical Remarks upon a Paſſage in the Fourth Eclogue of Virgil, *communicated to the Author of theſe* Memoirs, *by Dr.* B**, *in a Converſation.*

"VIRGIL deſcribes a new Age, which was "then beginning; and among the Wonders of thoſe happy Times, he obſerves "that there would be no more any need of dying "Cloaths; and that Sheep would naturally have "all manner of beautiful Colours on their Fleeces; "ſome Purple, ſome Scarlet, others Yellow, &c.

"*Nec varios diſcet mentiri lana colores:*
"*Ipſe ſed in pratis aries jam ſuave rubenti*
"*Murice, jam croceo mutabit vellera luto:*
"*Sponte ſua SANDYX PASCENTES veſtiet agnos.*
[Verſ. 42. & ſeq.

"Such is the Reading of all the Copies now ex"tant, which has prevail'd ever ſince *Veſpaſian's* "Time; as it appears from *Pliny* the Elder, in the "XXXVth Book of his *Natural Hiſtory*, Chap. VI, "where ſpeaking of the *Sandyx*, or *Sandarach*, a Mi"neral *Pigment*, he adds, *Quanquam animadverto Vir"gilium exiſtimaſſe herbam id eſſe, illo verſu:*

"*Sponte ſua Sandyx paſcentes veſtiet agnos.*

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" When he says that *Virgil* took the *Sandyx* to be an " Herb, and not a Mineral, he argues from the " Word *PASCENTES*, which can mean nothing " else, but that the Lambs browsing upon the *San-* " *dyx*, should receive the Dye in their Fleeces from " that Aliment. And so *Servius*, the ancient Commen- " tator, understood it. *Sandyx herba est*, says he, *de* " *qua tingitur Sandycinus color*. The *Greek* Version of " *Virgil*'s Words in *Eusebius*, *de Vita Constantini*, is so " loose and unaccurate, that no Body can guess " whether that Translator read *PASCENTES*, or " not.

" The Herb *Sandyx* is a mere Fiction: Such a " Plant was unknown to all the antient Naturalists, " and to *Pliny* himself; as it plainly appears from " this very Passage. And therefore some Moderns, " to vindicate *Virgil*, have found fault with *Pliny* for " drawing this Inference, that the Poet took the " *Sandyx* to be a Plant.

" But in this they shew no great Judgment: For " if *Virgil* did not take it so, to what purpose did he " use the Word *PASCENTES*? Why must the " Lambs take the Dye only when they are FEEDING? " Why not also, when they are resting in the " Shade? Why not at Night, while they are in " the Sheepfolds? Whoever admits of the Reading " *PASCENTES*, *feeding*, must allow that *Sandyx* was " the *Food* of the Lambs; or else that Circumstance " is wholly impertinent, and even absurd.

" We have Reason therefore to be displeased with " the Word *PASCENTES*, which necessarily in- " volves the most learned of Poets in that unhappy " Mistake of an Herb for a Mineral.

" But the worst of all is, that even allowing *San-* " *dyx* to be a Plant, and calling *Hesychius* to the Poet's " Assistance, who defines *Sandyx*, Σάνδυξ δένδρον θαμνῶδες, *a* " *shrubby Tree, that has a Flower of Scarlet Colour*; yet the " Word

" Word *PASCENTES* lies open to ſo many Objec-
" tions, that we muſt either find a better, or leave
" our Poet under a Cenſure very injurious to his
" great Reputation.

" For, 1. Suppoſing the *Sandyx* to be a Plant, yet
" if the Lambs took that Tincture only *paſcentes*, by
" *feeding* on it, no *Italian* Lambs could have that
" Dye on their Fleeces; for 'tis plain from *Pliny* that
" Plant did not grow in *Italy*, if it grew any where
" at all. And then what will become of the Com-
" pliment to *Pollio*'s Son, or to *Auguſtus*, who lived
" in *Italy*? 'Tis true, this Objection may be in
" ſome meaſure anſwered by the Fiction of a pre-
" ceding Miracle, Verſ. 39. *Omnis feret omnia Tellus.*

" 2. By the Deſcription of this ſuppoſed Plant,
" Νεόβοτον βαμμάδες, it is moſt likely that Sheep do
" not feed upon it at all: And that Food is ſtill
" more improperly aſſign'd to the LAMBS, than
" if it had been to the grown SHEEP.

" 3. Theſe Lambs, for ſome Months, while they
" were ſucking their Dams, muſt have their Fleeces
" of the common natural Colour; and till they were
" weaned and browſed upon the *Sandyx*, could have no
" adventitious Dye; which is a Suppoſition unwor-
" thy of *Virgil*.

" 4. Suppoſing the Juice of the *Sandyx* dy'd their
" Fleeces, yet *PASCENTES* is ignorantly put
" here: For the Tincture muſt be acquired not on-
" ly while they are FEEDING, but alſo afterwards,
" when the Nouriſhment is diſtributed through the
" Body in *Reſt* and in *Sleep*.

" 5. The whole Notion of that Aliment dying
" the Fleeces of Lambs is very fooliſh; for the
" Graſs, which is the greateſt Part of their Food,
" would more probably dye their Fleeces Green,
" than the *Sandyx* dye them Scarlet. And when the

" Rams

" Rams are dyed *Murice*, with Purple, must we sup-
" pose them to feed upon Shell-fish?

" These Exceptions, and more that might be of-
" fer'd, will easily induce one to believe, that *Virgil*
" could not so forget himself as to use here the
" Word *PASCENTES*. We must try therefore to
" substitute another Word, that will make a Sense
" worthy of the Author, and plainly appear not to
" be a Thought lent him, but really his own.

" 'Tis plain that by *Murex*, *Lutus*, *Sandyx*, the
" Poet means some Colours, *viz.* *Purple*, *Yellow*, *Scar-*
" *let*, without considering the Materials they are na-
" turally made of. For 'tis Nonsense that the real
" Blood of the *Murex*, *Purple-fish*, should come upon
" a Ram's Fleece *in pratis*; and therefore 'tis the
" same thing in the Poet's Design, whether *Sandyx*
" be a Plant or a Mineral.

" The Passage ought to be read thus, with the
" Change of one Letter.

" *Ipse sed in pratis aries jam suave rubenti*
" *Murice, jam croceo mutabit vellera luto:*
" *Sponte sua Sandyx NASCENTES vestiet agnos.*

" In this Reading every thing is just and beautiful,
" and worthy of *Virgil*. After that time, says the
" Poet, there will be no need of dying Wool with
" beautiful Colours. Why so? The Sheep shall
" have their Fleeces dyed naturally and spontaneously,
" some of one Colour, some of another. Those that
" were already in being, and had white Fleeces be-
" fore, shall change them *IN PRATIS*. But all
" the LAMBS, that shall be generated afterwards,
" shall *NASCENTES*, at their very Birth, appear
" beautifully dyed. The Miracle will be constant
" and universal.

" No

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" No Body will doubt of the Truth of this Cor-
" rection, (*NASCENTES* for *PASCENTES*) who
" conſiders that other Verſe of *Virgil*, *Georg.* III. 390,
" about *Lambs*, which *naſcentes* take a *Colour* from
" their Sires.

" *Illum autem, quamvis aries ſit candidus ipſe,*
" *Nigra ſubeſt udo tantum cui lingua palato,*
" *Ejice, ne maculis infuſcet vellera pullis*
" *NASCENTUM* ———

" Now that the Emendation is found, it will be
" wonder'd that the great *Pliny*, and XVI Ages af-
" ter him, cou'd be content with the vulgar Read-
" ing; and not be able to do Right to the Author.
" But 'tis to be obſerved, that the common Copies
" of *Virgil* were very early abuſed by Tranſcribers;
" as it frequently appears from what we read in
" *Aulus Gellius*, who lived but a little while after *Pliny*,
" in the Reign of *Hadrian*."

I make no doubt that the Readers wou'd be well pleaſed to find theſe *Memoirs* frequently adorn'd with ſuch ingenious and learned Criticiſms. Whenever I receive any thing of that Nature, or any other curious Piece, I ſhall carefully impart them to the Publick.

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ARTICLE III.

PARIS.

THE *Mercure Galant*, which was publiſh'd Monthly by the late M. *Devizé* for the Space of thirty Years, is to be continued by M. *du Freſny*, Valet de Chambre to the King. He has already put out the firſt Volume for *June*, *July*, and *Auguſt*; the ſecond for *September* and *October* will come out in the beginning of *November*; and then each *Mercure* will conſtantly appear every Month. M. *du Freſny* is the Author of the *Amuſements Serious and Comical*. He ſays in his Preface to the *Mercure*, that the King, who can caſt his Eyes upon the moſt inconſiderable Things, without neglecting the moſt important, has been often pleaſed to peruſe his Works for his Diverſion. He has preſented a Petition in Verſe to the King for a Licenſe, which has been granted him. That Petition runs thus:

PLACET AU ROY.

Plaiſe au Roy, par Brevet, vouloir autoriſer,
Le Privilege ancien que j'ay de l'amuſer.
Plaiſe à ma Muſe auſſi d'être badine & ſage.
Plaiſe à moy, me bornant au prudent badinage,
De ne pas reſſembler à ces Foux ſerieux,
Qui veulent penetrer juſqu' aux ſecrets des Dieux.
De loüer ſans flater, de blamer ſans médire,
D'être libre ſans m'oublier,

Point

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Point ridicule en faiſant rire,
Et ſerieux ſans ennuyer.
En un mot plaiſe au Roy, que je tâche à luy plaire :
Mais ſur tout plaiſe au Roy mon deſir de bien faire.
Plaiſe au Roy mon Mercure, & de là s'enſuivra
Qu' aux gens de bon eſprit mon Marcure plaira.

M. *du Freſny* writes better, and is more methodical than his Predeceſſor. As he was walking in the Groves of *Marly*, he took them for thoſe of *Parnaſſus :* He fancied that he was *Mercury*, and that he ſaw *Apollo*. What paſs'd between him and *Apollo* is ingeniouſly expreſſed in the following Verſes.

MERCURE ET APOLLON.

DANS un Bois Apollon revoit profondement ;
Sa Lyre ſur ſon bras penchoit negligemment.
Mercure la voit, la deſire :
Il médite un larcin : quel en ſera le fruit ?
Il s'avance à petit bruit,
Voila ſa main ſur la lyre.
Mais Apollon s'éveille, & lui prenant la main,
Arreſte, quel eſt ton deſſein ?
Mon deſſein ? Je voulois chanter ce Roy ſi ſage,
Ce Roy, dont les vertus font reſpecter les Loix.
Alors d'un air ſevere Apollon l'enviſage :
Comment donc petit perſonnage,
Dit-il, c' eſt bien à toy d' attenter ſur mes droits :
C' eſt bien à toy vraiement d'oſer chanter les Rois.
Dieu des Marchands forains, va borner ton audace
A trafiquer tant bien que mal,
Faiſant courir de place en place
Le Sonnet & le Madrigal.
En fidele Marchand fais ton Livre Journal ;

Sans

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Sans tromper ni surfaire, orne ta Marchandise ;
Sois plaisant, si tu peux ; si tu veux, moralise ;
Sauve-toy par le Serieux,
Lors que tu ne pourras mieux faire :
Ouy, l'on te permettra même d'être ennuyeux ;
Tant pis pour toy, c'est ton affaire.
Mais si ton vol audacieux
Va jusqu'aux Rois ou jusqu'aux Dieux,
Et si tu prens l'essor en portant tes Nouvelles,
Le grand Dieu Jupiter te rognera les ailes.
Par ce ton menaçant Mercure est allarmé,
Honteux, confus, il se démonte,
Et tâchant de cacher sa honte,
Abaisse sur les yeux son bonnet emplumé,
Tourne le dos, veut fuïr ; mais audace nouvelle,
Un redoublement de zele
Le fait encore insister.
Non, Apollon, dit-il, je ne puis resister,
Par quelques Vers il faut que je me satisface ;
Le Roy m'a fait une grace ;
Je puis sans temerité
Chanter au moins sa bonté.
Je dois par réconnoissance ... :
Tais-toy, dit Apollon, le Respect, le Silence,
Sont les remercimens qu'on exige de toy :
Faire du bien gratis, *c'est le plaisir du Roy.*

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Article IV.

THE GENUINE Epistles of the Apostolical Fathers, S Barnabas, *S.* Ignatius, *S.* Clement, *S.* Polycarp. *The Shepherd of* Hermas, *and the Martyrdoms of St.* Ignatius *and St.* Polycarp, *written by those who were present at their Sufferings. Being, together with the Holy Scriptures of the New Testament, a compleat Collection of the most primitive Antiquity for about* CL *Years after Christ. Translated and Publish'd with a large Preliminary Discourse relating to the several Treatises here put together. By the Right Reverend Father in God,* WILLIAM *Lord Bishop of* LINCOLN. *The Second Edition, Corrected.* London, *printed for* Richard Sare *at* Grays-Inn-Gate *in* Holborn. MDCCX. *in* 8vo. *Pagg.* 136. *in the Preliminary Discourse. Pagg.* 357. *in the Collection.*

THE Reverend Dr. *Wake*, now Lord Bishop of *Lincoln*, publish'd several Years ago a Translation of the Pieces mention'd in the Title of this Collection. This new Edition is a great deal more valuable than the first; it has been so far improved, that it is almost a new Work. I shall give

give an Account of the Changes that have been made in it.

1. The Learned Prelate obſerves, that the Epiſtles of St. *Clement* were ſo correctly publiſh'd from the *Alexandrian* Manuſcript by Mr. *Patrick Young*, that having no other Copy to conſult, he cou'd not make any conſiderable Alterations in this ſecond Edition of thoſe Epiſtles. However, he has not only reviſed the Tranſlation, and carefully compared it with the Original, and corrected whatever appeared to him leſs exact in it; but alſo, by the Help of a new and more accurate Collation of Mr. *Young*'s Copy, with the Manuſcript from which it was taken, he has mended ſome Places in the Text itſelf, which had hitherto eſcaped all the Editors of thoſe Epiſtles.

2. The Reverend Dr. *Smith* having lately publiſh'd the Epiſtles of St. *Ignatius*, not only more correct than they were before, but alſo with his own, and Biſhop *Pearſon*'s Obſervations upon the difficult Paſſages; the Author of this Tranſlation has very much improved his Verſion of thoſe Epiſtles from the Labours of thoſe two learned Men. One of St. *Ignatius*'s Epiſtles had never been printed from any good Manuſcript, when the firſt Edition of this Tranſlation came out. The late Father *Ruinart* publiſh'd it ſince at *Paris*, with the Martyrdom of that holy Man; and then the learned Dr. *Grabe* at *Oxford*. The Tranſlation of thoſe two Pieces has been compared with their Copy, and corrected where it diſagreed from their Edition. Beſides, the chief Readings of that Edition, different from thoſe which had been publiſh'd by Archbiſhop *Uſher* and *Iſaac Voſſius*, will be found in the Margin.

3. The Tranſlation of the Epiſtle and Martyrdom of St. *Polycarp*, and of the Epiſtle of St. *Barnabas*, has been carefully reviſed, and is much more correct (eſpecially the Epiſtle of *Barnabas*) than it was in the firſt Edition.

4. As

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4. As for the Books of *Hermas*, they are not only more exact in the Translation than they were before, but they will appear with greater Purity in this Edition, than in any other that ever was published. The old *Latin* Version has been collated with an ancient Manuscript in the Library of *Lambeth*, and mended in more Places than could be imagined. That Version has been further improved from many new Fragments of the Original *Greek*, never before observed; most of which are taken from a Piece in the late *Paris* Edition of St. *Athanasius*: That Piece was not written by this Father, but by the younger *Athanasius*, Patriarch of the same Church in the VIIth Century.

5. Some things have been added, and others corrected in the Preliminary Discourse. That Discourse is both learned and very instructive.

His Lordship concludes what he had to say concerning this New Edition, with two Observations, 1. That most of the Pieces contained in this Book were truly written by those whose Names they bear; and that those Writers lived so near the Apostolical Times, that it cannot be doubted but that they represent to us the Doctrine, Government, and Discipline of the Church, as they received it from the Apostles. 2. That the Doctrine, Government, and Discipline of the Church of *England*, by Law established, are so agreeable to those of the primitive Church, as it appears from the Pieces collected in this Volume, that whoever has a due Regard for the latter, must needs own that no reasonable Exceptions can be made against the other.

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ARTICLE V.

JOANNIS RAII Societatis Regiæ Socii Methodus Plantarum emendata & aucta, in qua notæ maximè characteristicæ exhibentur, quibus Stirpium genera tum summa tum infima cognoscuntur, & à se mutuo dignoscuntur, non necessariis omissis. Accedit Methodus Juncorum & Cyperorum specialis, eodem Auctore. Prostant *Amstelædami*, apud Rud. & Gerb. Westenios H. F. F. 1710.

That is,

Mr. RAY's *Method of Plants, Corrected and Enlarged*, &c. *With a particular Method for the different Kinds of* Gramen, Reeds, *and* Cyperus's, *by the same Author.* Amsterdam, 1710. *in* 8vo.

THIS † new Edition of Mr. *RAY*'s Method comes out with a Preface, wherein the Author informs us, 1. Of the Reasons that moved him to dispose the several Kinds of Plants in a methodical Order. 2. Of the Progress he made in it. 3. Of the Motive, which induced him to publish a new Edition of his Method.

As

† Taken from a foreign Journal.

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As to the first Head, he tells us, That in the Year 1667, Dr. *Wilkins*, Bishop of *Chester*, who was composing some Philosophical Tables, wanted for his Design to have the several Kinds of Plants and Trees disposed in order, in such a manner that each Kind should be only subdivided into three others. He put Mr. *Ray* upon that Work, who quickly gave him the Method he desired to have. This Work, being only an imperfect Draught, was soon criticized by Mr. *Morison*. Whereupon Mr. *Ray* revised and reformed his Method; and in the Year 1682 he published it with this Title, *A new Method of Plants*.

Four Years after, (Here the Author informs us of the Progress he made in that Study,) he put out a general History of Plants; in which they were disposed in the same manner as in his *Method*, only with some inconsiderable Alterations. But observing that Palm-Trees differ from other Trees, as the *Dog's-Grass* differs from other Herbs; and that they are all alike, as to their external Figure, or manner of producing; he thought there was a Necessity to make a separate Kind of them, as he did in that History. The Situation of Flowers, with respect to Fruits, being of great moment to distinguish the various Kinds of Trees, he carefully examined it in that History, which he had forgot in his Method.

In 1690, M. *Rivinus*, Professor of Physiology at *Leipsick*, published a new Method of Plants, with respect to the Difference of their Flowers, either in the Number of Leaves, or their regular and irregular Figure. Some time after M. *de Tournefort* put out his Elements of Botanicks; in which the several Sorts of Plants bearing Leaves, are distributed into different Classes, according to the bare Structure of the Flower; and those Classes are divided into Sections, with respect to the Parts of the Flower, from which Fruits proceed. Those two Books, in the last of which Mr. *Ray* was attacked, obliged that Au-

thor to compare his *New Method* with that of the other Botaniſts; and after a ſerious Examination he found that it was a wrong Method, in order to eſtabliſh the different Sorts of Plants, to conſider only certain Parts of a Plant; becauſe, by vertue of this Method, one muſt put together many different Plants, and ſeparate many that are alike: Which creates a Confuſion. And therefore he did not approve the Method of *Rivinus*, which runs upon the Number of the Leaves of a Flower; nor that of M. *de Tournefort*, which is only grounded on the Structure of the Flower; nor that of *Hermann*, which conſiſts in the Examination of the Seminary *Capſulæ*, that are ſimple or divided.

The Method of *Rivinus*, ſays he, diſperſes the bulbous Plants into different Claſſes; for ſome have a regular Flower, and others an irregular one: In ſome the Flower bears but one Leaf; and in others, many. And yet the bulbous Plants are of the ſame kind, and may be called *Congeneres*. Moſt of the Cinquefoils have a Flower conſiſting of five Leaves; however, there are ſome Kinds that have only a Flower of four Leaves; as the *Pentaphyllum minus virida, flore aureo*. And yet the Cinquefoils are not different Plants. The Tormentil, which is of the ſame kind, has but four Leaves in its Flower. The *Herba Paris* is a Plant, a kind whereof bears a Flower of four Leaves, and the other a Flower of three Leaves.

As for M. *Hermann*'s Method, it cannot be admitted, ſays Mr. *Ray*, ſince many Plants of the ſame Kind appear in it, the Fruits or Seeds whereof are not incloſed in the ſame Number of *Cellulæ*. He gives many Inſtances of it.

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The only thing that remains to be known is, what moved Mr. *Ray* to publish this new Edition of his Method. He had two Reasons for it. 1. Being sensible that the Method he observed in his History of Plants was not thoroughly exact, he was willing to mend the Imperfections of it; since there is nothing more becoming an honest Man, than to acknowledge his Mistakes. 2. He knew that many of those, who took the Characters of Plants from his History, were sometimes mistaken in their Descriptions; and forgot the chief Rules they were to go by, for want of a due Attention to his Tables and Divisions. Every thing will be made more easy to them in this new Edition. There is at the End of it an Alphabetical Explication of the chief Terms of Botanicks, which is very convenient for Beginners.

We need not say any thing of Mr. *Ray*'s Method. 'Tis well known that he made use of all the Parts of Plants, as they appeared to him proper for his Design. He observes a mixed Method, which runs upon different Principles.

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ARTICLE VI.

DISCOURS prononcez dans l'Academie Françoiſe le Jeudy vingtiéme de Mars 1710, à la Reception de M. le Preſident de Meſmes. A Paris chez Jean Baptiſte Coignard, rue Saint Jaques, 1710. in 4to.

That is,

DISCOURSES *pronounced in the French Academy the 20th of* March 1710, *when* M. de Meſmes, *Preſident of the Parliament of* Paris, *was admitted a Member of that Society.* Paris 1710, *in 4to. pagg.* 23.

THIS * Book contains two Diſcourſes. The firſt was pronounced by Preſident *de Meſmes*, who has ſucceeded the Count *de Crecy* in the *French Academy*. That illuſtrious Magiſtrate ſhews a manly Eloquence: His Thoughts are more ſolid than bright; and he knows how to make Truth appear with a natural Beauty, more charming than all the Ornaments of Rhetorick.

The ſecond Diſcourſe is an Anſwer of M. *de Callieres*, containing an Encomium upon the Count *de Crecy*, and upon Preſident *de Meſmes*, and his Anceſtors. M. *de Callieres* mentions the learned and ingenious Men, on whom they beſtowed ſeveral Marks of their Liberality: He names *Paſſrat* and *Voiture*. He

* Extracted out of a foreign Journal.

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He might have added among others the famous *Petavius*, who had a Penſion the laſt Years of his Life from the Count *d'Avaux*, Superintendent of the Finances. Thoſe Encomiums diſcover a noble Eloquence, and ſhew the Orator to be a Man, who is uſed to ſpeak in Publick.

There is at the End of thoſe two Diſcourſes an Eclogue, which M. *de la Mothe Houdart* read to the *French Academy*, when M. *de Meſmes* was admitted into that illuſtrious Society. 'Tis a wonder that this excellent Poet ſhould ſo happily paſs from the Sublimity of the Ode to the Plainneſs of the Eclogue. The following Verſes will ſufficiently ſhew, how well he has hit the ingenious Character of Paſtoral Poetry.

Viens, dit un Berger plus âgé à un jeune Berger :
Viens, connois aujourdhui le Dieu, qui t'a dompté ;
Vois comme à cet Autel l'Art l'a repreſenté.
Lorſque j'étois enfant, un Druide ſincere
De tout cet appareil m'expliqua le myſtere.
Enfant, de la Raiſon il méconnoit la voix :
Nud, la ſage Pudeur lui dicte en vain ſes loix :
En mille égaremens, Aveugle, il nous entraîne :
Ses Fleches, ſon Flambeau, l'arment pour notre peine :
Et ſur ſon dos enfin ce Plumage mouvant
Nous dit que ſa faveur ſe change au moindre vent.

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ARTICLE VII.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν ΙΗΣΟΥ ΧΡΙΣΤΟΥ διγλωττί, τοῦτ' ἔστι, τὸ Θεῖον Ἀρχέτυπον καὶ ἡ ἀπὸ Μεταφρασις εἰς Κοινὴν Διάλεκτον· Μετὰ πάσης ἐπιμελείας διορθωθεῖσα, καὶ νεωστὶ μετατυπωθεῖσα ἐν ΑΛΛΑ τῇ ΣΑΞΟΝΙΑΣ, ἐν τῷ τυπογραφείῳ τοῦ Ὀρφανοτροφείου. 1710. in 12°.

That is,

The New Teſtament in two Languages, viz. *The Original Text, with a Tranſlation into modern* Greek; *very carefully corrected, and printed at* Hall *in* Saxony. 1710. in 12*mo*. *Pagg.* 1106.

THIS Edition of the New Teſtament is deſigned for the uſe of the *Greek* Church. M. *Franck*, who has eminently diſtinguiſhed himſelf by his great Zeal for Religion, conſidering that the *Greeks* have but few Editions of that holy Book in their modern Language, thought it neceſſary to print many Copies of it, that they might be diſperſed among them. He has alſo publiſhed the Original Text, becauſe the *Greeks* have a particular Veneration for it; and the moſt learned among them will be well pleaſed to have it in the ſame Volume. The Text and the Tranſlation are printed in two Columns.

This is not the firſt Edition of that kind. The Original Text of the New Teſtament was printed in

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the Year 1638, in 4to, with the Translation of *Maximus Gallipolita* (of *Gallipoli*) a *Greek* Monk, without any mention of the Place where this Edition came out. We have an Historical, Philological, and Theological Dissertation concerning that Version published by Dr. *Langius* at *Altorf* in 1707.

The same Translation was reprinted at *London* in the Year 1703, corrected by a *Greek* Monk; but because the Original was not added to it, M. *Franck* thinks his Edition will be more acceptable and useful to the *Greek* Church. When he went about it, he had no other Edition of the *Greek* Translation but that of *London*. Five Years ago he put it into the Hands of a *Grecian* lately arrived from *Constantinople*, and desired him to revise it, and make his Observations upon it. The Queen of *Prussia*, a Princess of great Generosity, was pleased to be at the Charges of the Impression, that a great number of Copies might be distributed among the poor *Greeks*.

Mr. *Franck* has reprinted the *London* Copy, corrected by the *Grecian* above-mentioned, and since carefully collated with the Edition of the Year 1638. When the Impression was almost finished, a *Greek* Priest arrived from *Venice*, and, having read this new Edition, made several Observations upon it, which have been inserted at the end. The same Priest has added to it a Calendar adapted to the use of the *Greek* Church.

As for what concerns the Original Text, M. *Franck* has chiefly printed it from *Leusden*'s Edition published at *Amsterdam* in 1698. The Faults of that Edition have been corrected.

The Editor has taken a particular Care to publish the Translation with a good Orthography, which was very much neglected in the two first Editions. The *Turkish* and *Italian* Words, which appear barbarous and ridiculous to those *Greeks*, who are ignorant of those Languages, have been left out, and others substituted in

in their room. Twenty-five Gaps of the *London* Edition have been filled up. Many Words and Phrases, and even whole Verses, were left out in that Edition. I omit some other things, which render this new Edition preferable to the former.

M. *Franck* observes, that there are some Places in the *Greek* Translation, whereby the Original Text may be explain'd. It seems to me, that the Passages, quoted by him, contain only some Words and Phrases, that are more clearly expressed in the Version than in the Original: The same may be said of all the Translations of the New Testament.

A Preface, written in modern *Greek*, at the Request of M. *Franck*, by M. *Heyman*, Professor of the Oriental Languages at *Leyden*, and inscribed to the *Greeks*, has been prefixed to this Work. This Edition is neatly printed, and very correct. The Curious will be glad to have the Original Text of the New Testament, and the *Greek* Translation, in one Volume of a convenient Size.

ARTICLE VIII.

OBSERVATIONS upon the Barometer and Thermometer, for the Gravity and Heat of the Air; made at Paris *in* 1709. *By Father* Laval.

THE 28th of *February*, the Barometer descended to 26 Inches 11 Lines, which was the lowest Point it sunk to. The Wind South-west, blowing gently. 'Twas cloudy Weather, and it rained on that Day. The Barometer stands in the Hall of the Observatory.

The

The highest Point it ascended to, was 28 Inches and half a Line on the 20th of *November*, a gentle Eastern Wind, clear Weather. The 15 last Days of *November*, excepting the 22d, 23d and 24th, the Barometer was always above 27 Inches 11 Lines, as well as the last Days of *December*.

The Thermometer of M. *Amontons*, in the Hall of the Observatory, where there are at all times some Windows open towards the South, descended to 50 Inches 5 Lines, the 11th of *January*, which prov'd the coldest Day.

The 15th and 21st of *August*, at Sun-rising, at which time the Thermometer was observed, it ascended to 55 Inches 11 Lines. From whence it appears that the Heat of that Year has not been by far so great as the Cold; the middle State of the Thermometer being at 54 Inches.

ARTICLE IX.

A NEW Experiment upon Vitriol, by Dr. Lemery, *Member of the Royal Academy of Sciences.*

THE Spirit of Vitriol being mixed with Iron, produces, after an indifferent Fermentation, a green Vitriol like the natural one; but if, instead of the Spirit of Vitriol, one uses the Oil of Vitriol, which is the most acid part of that Mineral, there happens immediately a small Fermentation, which is quickly over. That Fermentation begins again in a few Days, under the Form of a white Smoak, which arises to the Surface of the Liquid;

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quid; and the whole Mass of Iron turns into a very white Pap, which smells like common Sulphur. Lastly, when the Fermentation is over, the Iron, instead of turning into a green Vitriol, as in the first Operation, becomes all of a sudden white Vitriol. There appears on its Surface a black Dust, which it seems to have thrown up; and 'tis likely it would have made it green: For when white Vitriol is mingled with that Dust, it acquires a green Die.

Several Observations might be made upon this Experiment, particularly on the double Fermentation. 'Tis observable, that by this Method one may have white Vitriol all of a sudden by a single Operation: whereas the usual way of making it, is by calcinating green Vitriol, and then dissolving and filtrating it, and letting the Liquor evaporate. I shall not for the present enquire into the Reasons of this Experiment, being contented to relate the Fact, which is very remarkable.

ARTICLE X.

STRASBURG.

THE second Volume of the *Latin* Dissertations of the learned *Boeder* is printed off, in 4to.

The History of the War, which *Maurice*, Elector of *Saxony* undertook against the Emperor *Charles* V, has been published within these few Months.

Historia Belli Mauritiani. In 4to.

SWEDEN.

SWEDEN.

FOUR Dissertations have been lately published. In the first, the Author examines why the Ancients represented the Muses unarmed. *Examen consilii Poetarum, cur finxerint Musas inermes.* In the second, he treats of the Harmony which the Stars make, according to *Pythagoras*. *De concentu Siderum ex sententia Pythagoræ.* In the third, he explains what one ought to believe of *Satyrs*; the Etymology of their Name, and their Figure: He enquires, whether there ever were any Satyrs; or whether that Name was given to wild Men, who lived in Forests; or to some Daemons who appear'd in that Figure to deceive and destroy Men; or more frequently to large Monkies. The Author has not forgot to mention the Allegorical Explications of what we read in the Poets concerning Satyrs. The last Dissertation treats of *Parables*.

LEYDEN.

M. *Boerhave*, Professor of Botanicks, has lately put out a Catalogue of the Plants in the Garden belonging to this University.

Index Plantarum, quæ in Horto Academico Lugduno-Batavo reperiuntur. Conscriptus ab Hermanno Boerhave. 1710. In 8vo. pagg. 308.

The Author of this Catalogue has publish'd it, not only for the use of his Scholars, but also that every Body may know what Plants are wanting in the University-Garden, especially since the great Frost; and how they may be supplied from other Gardens.

M. *Soltman* has publish'd a New Commentary upon the LXX Weeks of the Prophet *Daniel*: With an *Appendix*; wherein he proves that JESUS CHRIST is the

the true *Messias*, and enquires into the Causes of the Unbelief of the *Jews*.

Commentarius Chronologicus, Philologicus, & Exegeticus Oraculi Dan. IX. v. 24, —— 27, editi de LXX *Hebdomadibus, Sensum, Tempus, & Circumstantias è sacris profanisque Scriptis eruens, atque Terminis suis quàm exactissimè includens. Accedit Appendix, seu Pars Dogmatica, in qua demonstratur* JESUM *esse Messiam, & in veras Causas Incredulitatis Judæorum inquiritur. Adjectis sub finem Capitum & Sectionum, Locorum S. Scripturæ, Vocabulorum Hebraicorum & Græcorum, ut & Rerum Indicibus. Auctore Alexandro Sasmanno Emm. Fil. Lugduni Batavorum*, 1710. In 4to. pagg. 328.

AMSTERDAM.

A Treatise concerning Humility (*Pratique de l'Humilité*) written by M. *de la Motbe*, an eminent Divine of the *French* Church of the *Savoy* at *London*, has been lately published. 'Tis a Book in 120 of 331 Pages.

The Posthumous Works of M. *de Maucroix* have been reprinted here in 120. There are six Letters at the end of that Volume. It appears by the first, that the famous *la Fontaine* spent the last part of his Life in translating the Hymns of the Church.

The second Letter, written by M. *Despreaux* to M. *de Maucroix*, soon after the Death of M. *de la Fontaine*, informs us, that this celebrated Poet, who was accounted a Man of loose Principles, did frequently wear a Hair-Cloth, and discipline himself. So true it is, that Men are not always so corrupt as they appear to be. Perhaps M. *de la Fontaine* was uneasy in his Mind, for having published many licentious Verses; and being sensible that he might have made a better use of his great Genius, he thought fit to make Penance for that Fault, and had recourse to Hair-Cloth and Discipline.

M. *Des-*

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M. *Despreaux* gives his judgment about some *French* Poets in the same Letter. He owns that Bishop *Godeau* is a valuable Poet; but he thinks one may say of him, what *Longinus* says of *Hyperides*, that he is always fasting; and that there is nothing in him, that moves and works upon the Affections: In a word, that he has not that Strength of Style, and that Liveliness of Expression, which are requisite in Poetry. He knows not whether that Poet will be known to Posterity, unless he rises from his Grave, since there is hardly any Body that reads him.

On the contrary, the Reputation of *Malherbe* increases every Day. Nature did not make him a great Poet; but he supplied that Defect by his Wit and Labour. *Racan* has a greater Genius, but is more careless than *Malherbe*, and makes it too much his business to imitate that Poet. His chief Talent consists in expressing small things; wherein he comes neareſt the Ancients, who are admirable in that respect.

The fourth Letter, written by M. *de Maucroix* to Father *Bouhours*, contains some judicious Remarks upon several Authors. M. *de Maucroix* says, that M. *de la Fontaine* was a Man of great Sincerity; and that Madam *de la Sablière* used to say of him, that he never told a Lie in Prose. Speaking of *Voiture*, he says that ingenious Author does not sufficiently conceal his Art. He carries now and then Humour and Raillery too far. Men grow weary of every thing, and even of Laughing.

There are, in the fifth and sixth Letters, several useful Observations upon Eloquence, and the Art of stirring the Passions.

ARTICLE

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ARTICLE XI.

THESAURUS THEOLOGICUS, *or A Compleat Syſtem of Divinity, ſum'd up in brief Notes upon ſelect Places of the Old and New Teſtament. Wherein the ſacred Text is reduc'd under proper Heads, explain'd and illuſtrated with the Opinions and Authorities of the ancient Fathers, Councils, &c. By* WILLIAM BEVERIDGE, *D. D. late Lord Biſhop of St.* Aſaph. London, *Printed for* R. Smith, *in* Exeter-Exchange *in the* Strand. 1710. *Two Volumes in* 8vo. I. *Volume, pagg.* 392. II. *Vol. pagg.* 396.

THESE two Volumes have been made up of looſe Papers, which the learned Author does not ſeem to have deſigned for the Preſs. Several eminent Divines, and other learned Gentlemen, having peruſed them, were of opinion that they deſerved to be made publick. This Work conſiſts of many Articles, that have no Coherence one with another. Each Article begins with a Paſſage of the Holy Scripture. The Author makes ſhort Obſervations upon each Text; and ſhews in a few Words what Doctrines are contain'd in it, and what uſe ought to be made of them. He is very particular in dividing and ſubdividing the Subjects he treats of: And, becauſe the Texts explain'd in this Work are very Theological, and in great Number, theſe two Volumes may be look'd upon as a compendious Syſtem of Divinity. Thoſe, who have examin'd the numerous Paſſages of the Scripture, quoted by the Author,

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Author, acknowledge that he was an excellent Textuary.

To give the Readers a Specimen of the Method of that venerable Prelate, I shall set down, in his own Words, what he says upon this Passage in the first Epistle of St. *Peter*, chap. iii. v. 22. *Angels, and Authorities, and Powers, being made subject to him.*

He observes, I. That it was plainly foretold, that Christ should be a King: Whereupon he quotes *Psal.* ii. 6. *Acts* xiii. 33. *Isa.* ix. 6, 7. *Matt.* ii. 2, 4. *Zech.* ix. 9. *Matt.* xxi. 5.

II. That his Kingdom was not of this World; no temporal Kingdom, as the *Jews* thought, and even the Apostles, *Acts* i. 6. He himself says it was not, *John* xviii. 36. and therefore he would not divide the Inheritance, *Luke* xii. 13, 14. nor be made a King, *John* vi. 15.

III. He exercised his regal Power, even when he was upon Earth, over bad Angels, *Mark* i. 25, 27. iii. 11, 12. Good Angels attended him as his Guard, *Luke* ii. 13. and worshiped him, *Heb.* i. 6.

IV. After his Resurrection, he declared his Commission and Authority, *Matt.* xxviii. 18.

V. At his Ascension he was actually invested with it, enthroned, and crowned, *Acts* ii. 36. v. 31.

In the next place the Author observes,

I. The Extent of CHRIST's Kingdom. It is over all; it is extended all over the World, *Rom.* ix. 5. 1 *Pet.* iii. 22. *Eph.* i. 20, 21. *Phil.* ii. 9. And yet he needs no Viceroy, for he is every where, *Matt.* xxviii. 20. and therefore no Vicar-General.

II. The Nature of that Kingdom, as it resembles those on Earth.

Which gives the Author occasion to make the following Observations.

I. Christ has his *Throne* in Heaven: There he keeps his *Court*, *Heb.* viii. 1. xii. 2.

II. His *Courtiers*, and immediate Attendants, are holy Angels and Saints, *Rev.* vii. 11.

III. His *Ministers of State* are likewise the holy Angels, *Heb.* i. 14.

IV. His *Secretaries* are the Prophets and Apostles, 2 *Pet.* i. 21.

V. Yet he gives Audience every where, *Matt.* xviii. 20. Therefore we ought not to go to his Courtiers.

VI. The *Law* he governs his Subjects by, is his written Word, *James* ii. 8, 12.

1. The *Common Law* is the Old Testament, *Rom.* iii. 19.

2. The *Chancery*, or Court of Equity, is the New Testament, *Rom.* iii. 20, 21, 23.

VII. The *Great Seals* he uses to confirm his Grants, are the Sacraments, *Rom.* iv. 11.

VIII. His *Enemies* are many; but he conquers them all, *Heb.* x. 12, 13. *Josh.* x. 24.

His greatest *Enemies* are three great and powerful *Princes*.

Satan, *John* xii. 31. *Eph.* ii. 2. vi. 12.
Sin, *Rom.* v. 21. vi. 12.
Death, *Rom.* v. 17, 14.

1. He conquers the Devil, *Heb.* ii. 14. 1 *John* iii. 8. 2 *Tim.* ii. 26.

2. Sin, *Rom.* vi. 14. *Acts.* v. 31. *Phil.* iv. 13.

3. Death is also conquer'd by him, *Hos.* xiii. 14. 1 *Cor.* xv. 54, 55, 56.

IX. He has also his *Embassadors*, 2 *Cor.* v. 20.

Lastly, The Author concludes with some useful Inferences that may be drawn from this Doctrine.

1. We ought therefore to honour and reverence JESUS CHRIST, as being exalted above all other Monarchs in the World, *John* v. 23. *Phil.* ii. 9, 10.

2. To submit to him, and obey his Laws, *Psal.* ii. 9. *Luke* xix. 27.

3. To hope for his Pardon, *Acts* v. 31. and Protection, and that he will bring us to himself in Heaven, *Rev.* iii. 21. vii. 12.

This Work contains many Hints and Observations, that will be of great use to Preachers.

I must observe, that the Readers will find in the first Volume, pag. 257. & *seq.* an Explication of the *Articles of the Christian Faith*, or of the Apostles Creed, by way of Catechism; and in the second Volume, pag. 41. & *seq.* an Explication of the Lord's-Prayer.

The Author has inserted several Passages of the Fathers and Councils, to illustrate the Subjects he treats of. It were to be wish'd that two *Indexes* had been plac'd at the End of each Volume: One for the several Passages of the Scripture explain'd in this Work; and another for the Matters contain'd under each Text.

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Article XII.

LITOTOMIA, overo del cavar la Pietra, Trattato di TOMASO ALGHISI, &c. Firenza 1707.

That is,

LITHOTOMY, or a Treatise concerning the Extraction of the Stone, dedicated to Pope Clement IX. *by* THOMAS ALGHISI, *Academician of* Florence, *first Chirurgeon and Professor of Chirurgery in the Hospital of* Santa Maria Novella. Florence 1707. *in* Folio, *pagg.* 110.

THERE * was hardly any Remedy for the Stone before the sixteenth Century. That, which was practised before, call'd the small Apparel, and described by *Celsus*, being neither safe nor universal; *John de Romani*, a Physician of *Cremona*, invented, about the Year 1520, the Operation that is now used, and call'd the great Apparel. Some learned Men believed, from a Passage in the Chronicle of *Lewis* XI, that this Operation had been made many Years before upon an Archer of *Meudon* condemn'd to Death; but it appears, by a careful reading of that Passage, that the Operation performed upon that Man, was no other than that which is practis'd, when the Guts are twisted and entangled one with another.

The Glory of the Invention of the great Apparel to cut one of the Stone is therefore entirely due to *Italy*, where

* Taken from the Memoirs of *Trevoux*.

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where *Marino Santi*, a Scholar of *John de Romani*, practiſed it with great Succeſs: But that Invention was perfected in *France*, where the famous *Laurence Collot* acquired ſo great a Reputation for his Skill in Lithotomy, under the Reign of *Henry* II. That Prince created in his Favour, in the Year 1556, an Office of ſole Operator to the King for the Extraction of the Stone, which has been enjoyed by his Poſterity with the ſame Reputation, till the Death of *Jerom Collot*, which happen'd in 1684. M. *Tolet* is now in poſſeſſion of it. *Peter Franco*, *Bonnet*, *Jonnot*, and *Alay*, did alſo diſtinguiſh themſelves in that part of Chirurgery, by a particular way of operating, and by extraordinary Cures. *Peter Franco* is the firſt, who ventur'd upon the Operation call'd the High Apparel, when an Inciſion is made in the *Hypogaſter*: He deſcribes it at the end of the 33d Chapter of his excellent Book, entitled, *Traité des Hernies*, printed at *Lyons* in 1561. Tho' that Operation is dangerous, yet 'tis neceſſary upon ſome extraordinary Occaſions, when the Stone, being too high, cannot come down.

The Publick has been from time to time impoſed upon by ſome Pretenders, who brought into vogue a new way of operating not ſo ſafe as the uſual one. Such was one *Raoux*, who appear'd at *Paris* in 1663. All his Impoſtures were well deſcribed by Dr. *Drelincourt*, in his *Legende du Gaſcon*, printed at *Paris* in 1665, and then at *Leyden* in 1674, with large Additions. M. *Mery*, in his *Obſervations upon the manner of Cutting*, printed at *Paris* in 1700, ſhewed the Inconveniencies ariſing from the Method of one *Brother James*.

M. *Alghiſi*, Author of this *Italian* Treatiſe, diſcovers a great Knowledge of the Art he profeſſes; and the Cures mention'd by him are undeniable Proofs of his great Ability. He has been very ſucceſsful in cutting ſeveral Perſons far advanc'd in Years, and ſome Women with Child.

That eminent Operator is convinced, that the Stone is ſeldom or never formed in the Bladder. He be-

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lieves it falls into it from the Kidneys, or some neighbouring Part; and that it grows there by several Incrustations: Which he proves by two sorts of Observations: Some upon the Growth of Stones, and others upon the Places where they are formed. He took out a Stone formed about a small Wax Candle, which got accidentally into the Body. He has found several Stones in almost all the different Parts of the Body, under the Tongue, in the Liver, in the Spleen, in the Mesentery, in the Lungs, in the Coats of the Intestines, in the Brain. The Copper-Cuts, with which his Book is adorn'd, represent some of those Stones with very surprising Figures.

The learned Author will not positively affirm, that there are no Stones sticking to the Bladder; but he thinks such an Accident is very extraordinary.

I SHALL occasionally take notice of another Book of the same Nature reprinted at *Paris* in 1708. 'Tis entitl'd, *A Treatise of Lithotomy*, &c. *Traité de la Lithotomie, ou Extraction de la Pierre hors de la vessie, avec les Figures. Par Francois Tolet de Paris, Chirurgien & Operateur du Roi pour la Pierre. Cinquieme Edition revûe, corrigée & augmentée par l'Auteur, in* 12o. *pagg.* 351.

The Author, who has succeeded M. *Collot* abovemention'd, has done his best to make this last Edition as perfect as it could be. He argues all along from his own Experiments; and the Rules he lays down, are the Fruit of a long and successful Practice. He maintains, contrary to his first Opinion, that there is no Stone sticking to the Bladder.

M. *Tolet* does not confine himself to his Subject. The third Chapter of his Book contains an Account of many remarkable Petrifications; and what he says in the 15th Chapter, concerning the Manner how the *Egyptians* take out the Stone without any Incision, is worthy of the Reader's Curiosity.

ARTICLE

ARTICLE XIII.

An OBSERVATION *of a Spot in the Sun, that was seen at* Paris *in* November 1709. *By Father* Laval.

ON the 16th of *November* in the Morning a Spot was seen in the Sun, when we were going to take the neceſſary Heights to ſet a Clock right: Which we could not do for ſeven Days, the Weather having been all the time very cloudy. 'Twas thought fit to ſtay till Noon, to obſerve that Spot, which was very conſiderable, ſince it took up three Seconds of Time to paſs the Meridian, and the apparent Diſk of the Sun paſs'd in 138: So that the Spot was to the Sun as 3 to 138, or as 1 to 46. It did not appear attended with other ſmall Spots, though it was view'd with a Teleſcope of 18 Feet; It had only an Atmoſphere as uſually, and the Figure was a *Trapezium*, one Point being turn'd towards the Eaſtern Edge of the Sun.

The Quadrant being exactly plac'd in the Plane of the Meridian, the ſuperior Edge of the Sun went along the Thread parallel to the Horizon of the fixed Glaſs of the Quadrant. And the Obſervation was as follows:

At 12h.	1'. 43".	The Spot came to the firſt oblique Thread.
	2. 25.	The Weſtern Edge of the Sun came to the Meridian.
	2. 40.	The Middle of the Spot came to the Meridian.
	3. 37.	The Spot came to the ſecond oblique Thread.
	4. 43.	The Eaſtern Edge of the Sun came to the Meridian.

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From whence it follows, that the Western Edge of the Sun preceded the Spot by 15″. in its Passage through the Meridian; and that the Declination of the Spot, with respect to the Northern Edge, was 57″ different from that of the Edge. Whereby it appears that the Spot was quickly to pass into the other Hemisphere of the Sun. It could not be observed sooner, the Weather having been cloudy ever since the 8th of *November*, on which Day it was not seen, as we took the Meridian Height of the Sun.

The 17th of November.

The Quadrant being still in the Meridian, and the superior Edge of the Sun going along the Parallel as yesterday.

At 11h. 59′. 30″.	The Spot came to the first oblique Thread.
12. 0. 13.	The Western Edge of the Sun came to the Meridian.
0. 22.	The Middle of the Spot came to the Meridian.
1. 14.	The Spot came to the second oblique Thread.
2. 31.	The Eastern Edge of the Sun came to the Meridian.

Therefore the Difference of the right Ascension of the Spot, and of the Western Edge of the Sun, 9″.

Therefore since yesterday at Noon it has moved 6″ forward, towards the Western Edge.

The Difference of the Declination of the Spot, and of the superior Edge of the Sun, 52″.

Therefore since yesterday at Noon it is come 5″ of Time nearer the Northern Edge; which will serve to mark its Trace upon the Disk of the Sun.

The 18th of November *at Noon.*

The Spot was seen still through the Telescope of 18 Feet: It was very near the Western Edge of the Sun, and

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and very much contracted in its Breadth, it being to paſs on the 19th in the Morning into the other Hemiſphere of the Sun. And accordingly it was not ſeen on the 19th in the Morning. Being very much leſſen'd with reſpect to its Poſition upon the Diſk of the Sun, which made the Sight of it very oblique, it could not be ſeen with the Glaſs of the Quadrant; and therefore we could not go on with our Obſervations. It did not appear about the Eaſtern Edge of the Sun on the 30th of *November*, or the firſt Days of *December*, as it would have happen'd, had it continu'd to make a Revolution about the Sun.

ARTICLE XIV.

DICTIONAIRE François-Latin tiré des Auteurs originaux & claſſiques de l'une & de l'autre Langue, par le Pere JOSEPH JOUBERT de la Compagnie de Jeſus, imprimé à Lyon, & ſe vend chez Mercier rue St. Jaques à Paris 1709, in 4to.

That is,

A French *and* Latin *Dictionary, taken from the beſt Original Authors in both Languages. By Father* JOSEPH JOUBERT, *a Jeſuit. Printed at* Lyons, 1709. *in* 4to *pagg.* 1318.

THIS* Work has been expected in *France* with great Impatience for ſeveral Years; becauſe there was hardly any *French* and *Latin* Dictionary that could be made uſe of.

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* Taken from the Memoirs of *Trevoux*.

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Not to mention *Nicod*, whose *French* wants a Translation in many Places to be understood; the *French* of Father *Philibert Monet*, in his *Inventaire des deux Langues*, is superannuated: Besides, though that Father was well skilled in the *Latin* Tongue, as it appears from his Book entitled *Delectus Latinitatis*, yet his *Inventaire* is full of Periphrases, and affected Expressions, like those of the ancient *Rhetors*, and contrary to the Purity of the *Latin* Style in the Age of *Augustus*. Father *Francis Pomey* did not avoid that Fault in his *Dictionaire Royal*, printed since. The *Dictionary*, and the *Apparat* of Father *Charles Pajot*, proper only for Beginners, were also of no use, because the *French* is grown obsolete. The same may be said of two other Dictionaries, tho' justly esteem'd for the Choice of the best *Latin* Expressions, *viz.* the *Thesaurus novus* of Father *George Vialdi*, printed at *La Fleche*, and the *Apparat* of Father *Delbrun*, preferable, for the *Latin*, to all other Books of that kind. Those that could be of some use, were only the little *Apparat Royal*, a very imperfect Work; the *Dictionary* of the late Abbot *Danet*, more large than accurate; that of Father *Tachard*, and the *Thresor* of Father *Gaudin*. Had that Father inserted the figurative Expressions in his Work, his *French* and *Latin* Dictionary would have been complete: He has been generally commended for his Judgment and Learning; and Father *Joubert* discovers a great Discernment, by making the Performance of that Father the Ground-Work of his new Dictionary. Father *Joubert* owns it: His Acknowledgment shews his Modesty, without lessening the Glory of his Labour; for what he has taken from Father *Gaudin* is but a small Part of his Work. What he has added to it is taken from the best Authors, from the precious Remains of the politest Ages of *Rome*, and the most valuable Translations of those excellent Works. He rightly observes, that one can hardly be misled by such Guides.

The judicious Choice of his Guides did not remove all the Difficulties of his Undertaking. He sets them forth like a Man who felt the whole Weight of them.

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The Oppoſition of the two Languages; the Multitude of *French* Words that are ſynonymous; the tedious Method of a Dictionary; ſeveral Words in each Language, which have none in the other that anſwer them, eſpecially among the verbal Nouns; the great Difficulty of giving a right Definition of every *French* Word; all theſe things gave him a prodigious Trouble.

As for what concerns the Oppoſition of the two Languages, he has followed a Rule wiſely laid down by the beſt Tranſlators, *viz.* that one ought to expreſs a Thought with Accuracy and Elegance, without rendring it Word for Word. Should any one tranſlate *feneſtram patefacere ad nequitiam*, *ouvrir la fenêtre au deſordre*, he would make himſelf ridiculous and barbarous: Uſe requires that one ſhould ſay, *ouvrir la porte au deſordre*. The *French* ſay, *ce Prince a une guerre facheuſe ſur les bras*; the *Latins* ſaid, *in cervicibus bellum eſt*. The Word *Frumentum* has a larger Signification than the *French* Word *Froment*: The *Latin* Word ſignifies any ſort of Corn; whereas the *French* ſignifies only the beſt ſort.

The great Number of ſynonymous Words requiring many References, very troubleſome to thoſe who make uſe of a Dictionary, the Author has obſerved another Method, more agreeable and more uſeful to the Readers, but more painful to him. He has left out all the References, and he repeats upon every ſynonymous Word what is to be ſaid upon it, but in a different Manner, and in different Terms. Nay, to make the reading of his Dictionary leſs tedious, he has inſerted in the Phraſes, as much as it was poſſible, ſomething that is agreeable and inſtructive; ſometimes a moral Precept or an hiſtorical Paſſage; ſometimes a witty Saying or a Sentence, a Secret or a Remedy, a nice Praiſe, or an ingenious Raillery; ſome Remarks upon the Properties of Plants, the Induſtry, Sympathy, and Antipathy of Animals; and many other things of that Nature, which are both inſtructive and diverting.

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He found it more difficult to expreſs ſome verbal Nouns, ſuch as *Exiſtence*, *Dependence*, *Submerſion*. Father *Gaudin* had no hopes of ſucceeding in that Particular. The Author thinks an Infinitive may be uſed inſtead of a Subſtantive that is wanting. Thus *Pliny*, ſpeaking of the Sycomore-Tree, which dries up in Water, expreſſes himſelf thus, *Mergi eſt ejus Siccari*. *Perſius* obſerved the ſame Method.

As for the Definitions of *French* Words, Father *Joubert* will not be anſwerable for them; he borrows them from the Dictionaries, Remarks, and Obſervations publiſh'd by the greateſt Maſters of the *French* Language.

There are two Additions at the End; the one concerns trivial Expreſſions; the other, which is very uſeful, contains the Preter-Tenſes and Supines of the *Latin* Verbs, diſpoſed in an Alphabetical Order, and diſtinguiſh'd according to the Conjugations.

ARTICLE XV.

UPSAL.

M. *Celſius*, Profeſſor in this Univerſity, has publiſh'd a Treatiſe concerning precious Stones, written by *Acmed Ben Juſus Tiphaz*. This Book was never printed before.

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FRANCFORT.

M. *Mel* has lately put out in the *German* Language a Deſcription of the Tabernacle and its Appertenances. That Work is divided into two Parts. In the firſt the Author deſcribes the Tabernacle, the Ark of the Covenant, the Table for the Shew-Bread, the Altar for Sacrifices, with all its Inſtruments, *&c.* and to make himſelf the better underſtood, he has added ſeveral Copper Plates to his Deſcriptions. In the ſecond Part he oppoſes the Opinion of Dr. *Spencer*, who believed that God eſtabliſhed ſuch a pompous Worſhip for no other Reaſon but to bring off his People from Idolatry. The Author pretends that the Tabernacle, and every thing belonging to it, contained ſeveral Myſteries, which he endeavours to unfold, and he applies them to the Church. There is a Preliminary Treatiſe prefixed to this Work: The Deſign of that Treatiſe is to ſhew the Neceſſity of learning the *Jewiſh* Antiquities, to underſtand the Scripture.

ROME.

THE Philoſophy of Father *Maignan*, printed at *Paris* three or four Years ago, has raiſed a Storm that is not quite over. Two Divines of the Order of St. *Dominick* have violently attacked the Doctrine of that Philoſopher; particularly his Opinion concerning the Accidents of the Euchariſt: Nay, they have taken hold of this Opportunity to cry down the corpuſcular Philoſophy. One of thoſe Divines, Father *Nicolas Maria Gennaro*, a *Meſſineſe*, has entitled his Book, *Adverſus Atomos redivivas opuſculum dogmaticum, Auctore Nicolao Maria Gennaro Meſſanenſi.* The other (Father *Auguſtin de Guiducci*) undertakes only, as it appears from the Title of his Book, to juſtify the Cenſure of the Univerſity of *Paris* upon the Doctrine of Atoms. *Cenſura ſacræ Facultatis Pariſienſis in Atomos ratio-*

nibus

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nibus probata, per Patrem Fr. Augustinum de Guidutiis Ordinis Prædicatorum.

A Follower of Father *Maignan's* Doctrine has published a small Piece of 32 Pages in 12o. against those two Books. That Piece was printed first in *French* at *Nantes*, and since in *Italian* and *Latin* in this City. It consists of two Parts. 1. A Defence of Father *Maignan's* Opinion concerning the Accidents of the Eucharist, against Father *Gennaro*. 2. An Apology for the Atomical Philosophy, against Father *Guiducci*.

The Author says, that the only Reason why his two Adversaries have conceived so great an Aversion for the Doctrine of Father *Maignan*, is because they perceived that some pretended Wits in the Kingdoms of *Naples* and *Sicily* made an ill use of the Principles of that learned *Minime*.

This anonymous Writer designs to publish *an Historical and Apologetical Encomium upon the Life and Works of Father* Maignan.

PARIS.

M. *Simon* has writ a Letter to a Person of great Note, in which he disowns a Piece inserted in the second Volume of the *Bibliotheque Critique*, Chap. 3. He says the Style of that Piece is different from his; and he declares, that what is said in it, relating to the *Chinese* Ceremonies, does not agree with his Thoughts. That Letter has not been made publick.

M. *Le Br.* has published in *French* The *Adventures of Apollonius Tyrius*, in 12o, composed, or rather translated into *Latin* by *Coelius Symposius*, who lived towards the latter End of the fifth Century. There is no doubt that those Adventures are fabulous: However, they shew how careful the Ancients were to observe the Rules

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Rules of Decency, even in their Fictions. M. *Le Br.* has given a very agreeable Turn to his Subject. This Work is different from our common Romances and Novels.

We have a Collection of *French* and *Latin* Verſes written by M. *Le Br.* in his younger Years: They are entitled *Bilinguis Muſarum Alumnus*. He has alſo tranſlated *Owen*'s Epigrams into *French* Verſe.

LEYDEN.

AN Anonymous Writer has put out a Book againſt *Philaleutherus*, Author of the late Emendations upon the Fragments of *Menander* and *Philemon*. That Book is newly come out with this Title.

Infamia Emendationum in Menandri Reliquias nuper editarum Trajecti ad Rhenum Auctore Philaleuthero Lipſienſi. Accedit Reſponſio M. Lucilii Profuturi ad Epiſtolam C. Veraci Philellenis, quæ exſtat in Bibliothecæ Choiriæ parte IX. Lugduni Batavorum, apud Joh. Arnold. Langerak, 1710. in 120. pagg. 168.

This Author attacks *Philaleutherus* with great Vehemency, but without Succeſs. M. *le Clerc* is alſo criticized in the ſame Book.

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ARTICLE XVI.

A LETTER written by the Conſiſtory of the City of BRUNSWICK, *to His Moſt Serene Highneſs the Duke of* BRUNSWICK-LUNENBURG-WOLFEMBUTEL.

AFTER our moſt humble Thanks to God Almighty, for inclining your moſt Serene Highneſs to grant us the Requeſt we lately made to you, not to beſtow the Church of this City, call'd St. *James*, upon the *Roman* Catholicks; we come now to give our Thanks to Your Highneſs for that Favour, beſeeching the merciful God to be your Rewarder, by hearing your Prayers in every thing, wherein you are moſt concern'd.

'Tis true, our Joy would have been infinitely greater, if the erroneous Worſhip of Popery had been entirely baniſh'd from this City, to make room only for the pure Word of God. But as on the one Hand we ought to ſubmit with a reſpectful Patience to the Orders of your moſt Serene Highneſs; on the other Hand, we are fully perſuaded that God, in whom we repoſe our Truſt, will not tempt us, nor the other Proteſtants of your Dominions, beyond our Strength; that he will give ſuch an Iſſue to the Temptations, into which he leads us, that we ſhall be able to bear them; and that whilſt we exerciſe our Offices, he will enable us, by his divine Power, to oppoſe with Courage and Prudence all manner of Errors, and carefully to diſcharge all the other Duties of our Miniſtry.

But our Affliction is attended with a much greater one, occaſion'd by a common Report, and a certain Advice,

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Advice, that your moſt Serene Highneſs is fully reſolved to embrace Popery, and to make a publick Profeſſion of it on *Good-Friday*, in the ſame Place which has been famous theſe three Years upon the ſame Account.

This unexpected News has occaſion'd among us, your faithful Subjects, ſuch a Conſternation, that we have not only proſtrated our ſelves before God, to beſeech him with Tears and Groans, that he would be pleaſed to preſerve ſo great a Prince from that Misfortune; but beſides, we preſent our ſelves before Your Highneſs by this Letter, with a profound Submiſſion, and like Suppliants: And we hope, that out of your Goodneſs and Clemency, ſo well known to all the World, you will not aſcribe this Step to a mere Curioſity, but look upon it as an Effect of the Trouble of our Minds, ariſing from the indiſpenſable Duty of our Office.

Be pleaſed therefore, as a moſt wiſe Prince, to conſider, that of all the Chriſtian Princes in *Europe*, who are now living, none have attain'd to ſo great an Age as Your Highneſs. And conſequently, Sir, how will younger Princes look upon your Change of Religion? One may eaſily apprehend what your profound Learning, your great Experience, your Writings in Defenſe of the Proteſtant Religion, and the glorious Reputation you have acquired in the World, will witneſs againſt you upon ſuch an Occaſion.

Be alſo pleaſed, Sir, to conſider, that you have one Foot in the Grave, and are ready to launch into Eternity. How great is the Danger to which you will expoſe your Soul, which ought to be ſo dear to you! What a Noiſe will ſuch an Action make, that will be tranſmitted from one Generation to another; if one conſiders what Difference there is between the Church of *Rome* and the Proteſtant Church? How careful were your moſt ſerene Anceſtors, *Erneſtus* the Confeſſor, Prince *Julius*, and others, to ſeparate themſelves from the Communion of the *Romiſh* Church? being fully con-

vinced that none could, without venturing their Salvation, remain in so corrupt a Church, which is grown worse and worse ever since the Council of *Trent*; which wrests the Scripture, and raises the Doctrines of Men above the Precepts of *JESUS CHRIST*. The Merit of his Blood, shed for us, is look'd upon as insufficient to procure our Salvation; all the Articles of the Christian Faith have been entirely overthrown and corrupted; good Works, and the Means of Salvation, have been taken in a wrong Sense; and their Opinions concerning the State of Souls after this Life are contrary to what we find about it in the Word of God.

We dare assure Your Highness, with a profound Respect, that neither *Calixtus*, nor any true Disciple of that Reformer of our Churches, did ever go so far as to say, that one may be equally saved in both Churches; but they only declared, that tho' ignorant People, who cannot be better informed, might be saved in the *Roman* Communion, and snatch'd from Damnation, as a Brand from a Fire; yet the same could not be said of those who may and ought to be better instructed. To which they added, that it was always a dangerous thing to go over from a pure Church to a corrupt one: And it is only in this Sense that *George Calixtus* writ to *Philip*, Landgrave of *Hesse-Cassel*, and to several other Persons. If it be highly necessary to avoid the least Errors, how careful ought we to be not to fall into those that are fundamental, heaped one upon another, link'd together, and such as will get into the Heart, and corrupt it?

But if what has been said does not satisfy Your Highness, though we hope it will, if you make serious Reflections upon it; be pleased to consider the horrid Scandal you will occasion among all the Protestant Churches, particularly among those of your Dominions, and of this City, which have always opposed any Change of Religion with great Courage. What will your Subjects think of you, Sir? And how can they pray to God, that he would be pleased

to

to confirm Your Highneſs, and your moſt ſerene Family, in the Truth of the Goſpel, which they have receiv'd and profeſs'd? Could an Offer of all the Kingdoms upon Earth, with all their Glory, make a Compenſation for the Loſs of a Soul, of which you are to give an Account to God, and which is infinitely more valuable than the whole World?

But we are ſo overwhelm'd with Grief, that we cannot enlarge upon this Subject. We ſhall only beſeech Your Highneſs, thro' the Mercy of God, and with the moſt profound Reſpect, Obedience, and Submiſſion, that are due to you, not to forſake the *Conſtanter*, you have taken for your Motto; and not to encroach upon the Proteſtant Religion; but on the contrary, to preſerve it as carefully as the Apple of your Eye; as you are bound to do by the Laws and Ordinances, that have been renewed in your Churches. We intreat you, with the ſame Reſpect, not to run ſo haſtily into Deſtruction; and to give us, and all your faithful Proteſtant Subjects, a ſufficient time to pray ardently for you. If your moſt ſerene Highneſs will be pleas'd to communicate to us your Doubts about Religion, we hope, with God's Bleſſing, to remove them ſo effectually, that after a free and impartial Examination, none of them will remain in your Mind.

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ARTICLE XVII.

DIARIUM Patrum, Fratrum, & Sororum, Ordinis Minimorum Provinciæ Franciæ ſive Pariſienſis, qui religioſe obierunt ab anno 1506, ad annum 1700, &c.

That is,

A CALENDER of the Fathers, Brothers, and Siſters of the Order of the Minimes *of the Province of* France, *or* Paris, *who died religiouſly from the Year* 1506, *to the Year* 1700. *By the R. F.* Renatus Thuillier, *a Religious of the ſame Order, and ſeveral times Provincial of the ſame Province.* Paris 1709. *In Two* Tomes *in* 4to. I Tome pagg. 284. II Tome pagg. 314.

FATHER * *Thuillier* begins with a compendious Hiſtory of all the Convents of his Province, which was eſtabliſh'd by St. *Francis de Paula* in the Year 1506. The Convent of *Nigeon*, founded in 1493, by Queen *Anne* of *Bretagne*, is the chief Houſe belonging to that Province. In the next Place, the Author gives an Hiſtorical Account of all the Religious, on whom he deſign'd to beſtow an Encomium. His Eulogiums are diſpoſed in the Form of a Calender, according to the Days thoſe Monks departed this Life. I ſhall only mention ſome of thoſe who diſtinguiſh'd themſelves by their learned Performances.

Father

* Taken from the Memoirs of *Trevoux*.

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Father *Antony Maſſon*, who died the 9th of *January* 1700, is the Author of ſeveral *Curious Queſtions upon* Geneſis, printed at *Paris* in 1685; Of the *Hiſtory of* Noah, which came out in 1684, and of the *Hiſtory of* Abraham, publiſhed in 1688. He has alſo put out ſome other Works. 'Tis obſervable, that he was ſixty five Years old, when he began to ſet up for an Author.

The *Letters of M. du Frêne Canaye*, in three Volumes, were publiſh'd by Father *Robert Regnault*, who departed this Life the 18th of *January* 1642. He reſign'd his Office of Counſellor of the Court of *Aids* at *Paris*, to embrace a religious Life. The Library and the Medals of the Convent of *Paris*, collected by him with great Care and Application, diſcover his good Taſte and Learning.

Father *John Thierry*, deceaſed the 25th of *February* 1536, publiſh'd, among other things, the Works of *Platina*, and the Collection of the Homilies of the Fathers, printed at *Lyons* in 1516.

Father *de la Noüe* (*Lanovius*) put out a Chronicle of his Order, (*Chronicon generale Ordinis Minimorum*,) and ſome other Books, which are but a ſmall Part of thoſe he had begun. Being a Man of a vaſt Genius, and a profound Learning, which he had acquired with an indefatigable Application, he formed many great Projects, and put out a Catalogue of the Books he hoped to publiſh. Father *Thuillier* has inſerted it in his Encomium, and informs us that the Papers of Father *de la Noüe* are kept in the Library of the Convent of *Paris*. It will not be improper to infert here the Titles of the moſt conſiderable Books, which that learned Man deſigned for the Preſs.

Lexicon Sacrum, a Dictionary of the Holy Scripture, which he look'd upon as a Key to the Bible.

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Bibliotheca Patrum, wherein he had collected all the different ways, which the Fathers uſed in quoting the Scripture, and all the Fragments of the ancient Verſions, that are to be found in their Writings.

Critica ſacra, in which he treats of the ſeveral Diviſions of the Bible, that were uſed in ancient Times.

A Paraphraſe upon the whole Bible, with Annotations, and *a Commentary upon the Wars of the People of God*, and *upon Eccleſiaſticus*.

A Treatiſe of Miracles and Extraordinary Gifts.

Hiſtoria Theologiæ, wherein he explains the Origin of the Sects, which divide the Schools, and of the Queſtions debated by the Schoolmen.

Ariſtarchus Scholaſticus, containing an Examination of the Arguments generally uſed by the Schoolmen.

A Collection of the Works of the Holy Fathers, who lived in *Gaul*, with this Title, *Bibliotheca Gallicana Sanctorum Patrum*.

The Books of Tertullian (*that are loſt*) written in the Style of that Author.

Centuriæ Catholicæ, in Oppoſition to thoſe of *Magdeburg*.

Dictionarium Criticum, wherein he particularly took notice of the Miſtakes occaſion'd by the Reſemblance of Words. He alſo deſign'd to publiſh *an Hiſtorical Dictionary*, *an Eccleſiaſtical Gloſſary*, and *an Univerſal Dictionary*.

A Parallel between Sacred and Profane Hiſtory.

A Catalogue of Eccleſiaſtical Writers.

A Ca-

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A Catalogue of the Writers born at Paris.

Censura Autorum Classicorum.

Origines Monasticæ.

De Formulis Christianis. Singularia dierum Christianorum. Being two Treatises concerning the ancient and modern Christian Ceremonies.

Some other Treatises relating to Ecclesiastical Antiquity.

Of the Names given to Christians.

De Pœnis Canonicis.

De Ritibus Ecclesiasticis.

De Ritibus Sacrarum Concionum, shewing with what Ceremonies the Word of God was preached in former Times.

De Supellectile sacra.

De Officiis Domus Dei.

A Treatise, shewing that a Corruption of Manners prevail'd at all times among Christians: *De corruptis ab omni ævo Christianorum Moribus.*

He also design'd to publish some *feigned Answers of* Lucilius *to* Seneca; and a *Treatise of the mysterious Significations of Letters.*

Father *Peter Blanchot*, deceased the 13th of *August* 1637, at 39 Years of Age, is the first Author of the *Bibliotheca Patrum Concionatoria*, enlarged by Father *Pifart* a *Minime*, and then by Father *Combefis* a *Dominican.*

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Father *Hilarion de Coſte* is known by ſeveral Hiſtorical Works.

Father *Giles Camart*, General of the Order, who died at *Paula* the 31ſt of *Auguſt* 1624, was accounted one of the moſt learned Men of his Age. He publiſhed a Book entitled, *Commentarius de rebus Eliæ Prophetæ.*

Father *Merſenne*, deceaſed the firſt of *September* 1648, was eſteemed and conſulted by all the Learned of his Time. He was an univerſal Man, a Divine, a Philoſopher, a Mathematician, an Interpreter of the Scripture. He writ a vaſt Commentary upon the ſix firſt Chapters of *Geneſis*, too full of Digreſſions; and a Book entitled, *La Verité des Sciences, contre les Sceptiques ou Pyrrhoniens.* [A Vindication of the Truth of Sciences againſt the Scepticks.] His Philoſophical and Mathematical Works are ſo well known, that I need not mention them. That learned Monk was born at *Oyſe* in *Maine*, the 8th of *September* 1588. He ſpent the greateſt part of his Life at *Paris*, being taken up with the Compoſition of his Books, and the Correſpondence he kept with Men of Letters. *Deſcartes* and *Grotius* were his particular Friends. Father *Thuillier* repreſents him as a Man of an extraordinary Virtue.

Father *Jean Niceron*, who died the 22d of *September*, 1646, at 33 Years of Age, is the Author of a Book upon Opticks, entitled, *Thaumaturgus Opticus.*

Father *Claudius Ranzueil*, who departed this Life the third of *October*, 1627, publiſhed the two firſt Volumes of a Commentary upon the Books of *Kings*. They were cenſured by the Inquiſition of *Rome*, becauſe he commended *Peter Martyr*, though he confuted ſome of his Opinions.

A Com-

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A Commentary of Father *Pijart* upon St. *Matthew* and St. *Mark* is kept in the Library belong ng to the Convent of *Paris*. That Monk, who died the 22d Day of *October*, 1656, being 67 Years old, is known by ſeveral other Books. He was one of thoſe that were concerned in the Diſpute relating to the Beauty of Jeſus Chriſt. That Diſpute made a great Noiſe in the Commonwealth of Learning. *Rigaltius*, in his Notes upon *Tertullian*, having affirm'd that Chriſt had a very homely Face; Father *Pijart* maintain'd a quite contrary Opinion, in a Book printed in 1651, with this Title, *De ſingulari Chriſti Domini Pulchritudine Aſſertio*. Father *Vavaſſeur*, a Jeſuit, kept a Medium between thoſe two Opinions, in his Book *de Formâ Chriſti*, printed in 1649, wherein he endeavours to ſhew, that our Saviour was not remarkable for his Handſomeneſs, nor for his Homelineſs. Among other Arguments to prove that Chriſt was not a Perſon of an extraordinary Beauty, he ſays, that if he had been very handſome, the *Phariſees* would not have failed to object that the Women, mentioned in the Goſpel, followed him upon that Account. Father *Fevrier*, another Jeſuit, writ upon the ſame Subject a *Treatiſe concerning the Beauty of* Jeſus Chriſt, publiſhed in 1657, in which he declared for Father *Pijart*'s Opinion, and confuted *Rigaltius* and Father *Vavaſſeur*.

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ARTICLE XVIII.

An EXPLICATION of a curious Silver-Medal lodged in the Cabinet of M. le Hay, *by Father* TOURNEMINE *a Jeſuit; in a Letter to M.* le Hay.

SIR,

THE Medal you have been pleaſed to ſhew me, is as ingeniouſly invented as it is ſcarce and valuable. Madam *le Hay* admires the Boldneſs and Correction of the Artiſt; and I am charmed with the Art of the Inventer. *Crotomis*, whoſe Head crowned with Laurel appears on that Medal, with his Name ΚΡΟΤΩΜΙΣ, is, in my Opinion, a Man who carried the Prize at the *Pythian* Games. He ſeems to be young; and I take this Piece to be a Monument of his firſt Victory. Could any one contrive a more proper Reverſe than that of the Medal? *Hercules* in his Infancy parts, and ſtifles two Serpents, which *Juno* had ſent out of Envy to deſtroy him. This Reverſe is one of the fineſt Works of Antiquity. The Action of *Hercules* is expreſs'd with a Force and Delicacy the *Roman* Coiners could never attain to. Its Signification is not very myſterious, 'Tis plain, the Deſign of the Medal is to ſhew, that young *Crotomis* would overcome Envy as eaſily as *Hercules*, when a Child, overcame the Serpents ſent by *Juno*. Beſides, the young Vanquiſher might have ſome other Reaſons to pitch upon this Symbol. Perhaps he was a *Theban* as well as *Hercules*, who is accounted one of the firſt that carried the Prize at the *Pythian* Games. What remains is only to determine the

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the Time when that Medal came out; which cannot be done, without entring upon the History of the *Pythian* Games.

The great Antiquity of those Games, mentioned by the Poets, appears to me fabulous. If we may believe them, they were founded by *Apollo*, Vanquisher of the Serpent *Python*, and re-established at several times by *Jason* and *Diomedes*. But I am persuaded the first Celebration of those Games is not so antient: They were appointed after *Erylachus* had destroyed *Crissa*, and punished the *Cirrheans* and *Amphissians* for the Robberies committed by them upon those who went to consult the Oracle of *Delphi*. It was then that the *Amphyctiones*, the common Judges of *Greece*, who generally kept their Court at *Delphi*, being sensible that the *Olympick* Games were of great Use to reunite the *Greeks*, establish'd the *Pythian* Games, to be celebrated as the *Olympick* Games, every five Years.

The first were celebrated the third Year of the XLVIIIth *Olympiad*, 584 Years before the Christian *Æra*. The Prizes proposed to the Vanquishers were brazen *Tripods*, which were changed in the second *Pythiad* into Crowns of Laurel for a greater Conformity with the *Olympick* Games, the Prize whereof was a Crown of Leaves of Olive-Tree.

Your Medal, Sir, cannot be older than this second *Pythiad*, 580 Years before Christ; but it may be of a much later Date, since the Games I am speaking of were continued for several Ages. It is impossible to determine more precisely the time when *Crotomis* got the Victory; and 'tis equally difficult to guess in what sort of Game he signalized himself: For at *Delphi*, as well as in *Elis*, Wrestling, Running, Driving of Chariots, Playing at Quoits, and fighting with a *Cestus*, were the Exercises for the Prize of which they contended. There was also a Prize for those who sung best, playing upon the Flute, or the Lyre. *Hesiod* lost

loſt the Prize, becauſe he could not ſing in Tune with an Inſtrument.

Not to mention the different Changes introduced into the Games I am ſpeaking of, I ſhall only take Notice of one, which might bring the time of your Medal nearer ours. In the 344th Year before Chriſt, in the LXI *Pythiad*, the *Amphyctiones* propoſed a Prize to the young Wreſtlers, and *Laidas* won it. I am apt to believe that *Crotomis* carried that Prize in one of the following *Pythiads*: He would have a greater Conformity with *Hercules*; and the Reverſe would be more ſuitable to him.

ARTICLE XIX.

LEIPSICK.

M. *Olearius*, who publiſhed laſt Year an excellent Edition of *Philoſtratus*, is now preparing a new Edition of *Joſephus*.

HAGUE.

M. *Aymon* has publiſh'd a Collection of all the National Synods of the Reformed Churches of *France*, in two Volumes in 4to.

Tous les Synodes Nationaux des Egliſes Reformées de France. Auxquels on a joint des Mandemens Roiaux, & pluſieurs Lettres Politiques, ſur ces Matiéres Synodales, intitulées Doctrine, Culte, Morale, Diſcipline, Cas de Conſcience, Erreurs, Impietez, Vices, Deſordres, Apoſtaſies, Cenſures, Suſpenſions, Anathemes, Griefs, Apels, Debats, Procedures, Décrets, & Jugemens Definitifs, concernant les Edits de Pacification & leurs Infractions, les Places de Sureté & leurs Gouverneurs, les Chambres mi-parties & leurs Conſeillers, les Aſſemblées Politiques

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Politiques & leurs Privileges, les Universitez & leurs Professeurs, les Colleges & leurs Régens, les Eglises & leurs Pasteurs, les Consistoires & leurs Membres, les Colloques & leurs Departemens, les Synodes & leurs Moderateurs, Adjoints, Commissaires, Deputez & Secretaires, qui ont approuvé ces Actes. Mis au jour en deux Volumes par M. Aymon, Theologien & Jurisconsulte Reformé. A la Haye. 1710.

The Editor of these two Volumes says in his Preface, That "the Publick would have been deprived "of the Pleasure and Advantage of knowing many "Things of great Moment, contain'd *in this Collection*, "if he had followed the Advice of some over-scrupulous Ministers, who would have suppress'd those "Acts, if it had been in their Power, because they "thought the Readers would find several things in "them liable to some Inconveniences, which might "occasion many Disputes and Recriminations of great "Consequence. But *the Editor* went on with his De-"sign, shewing them that what they objected against "the Publication of those Ecclesiastical Decrees, and "Regulations, was not a sufficient Reason to put a "Stop to it, since there never was any Council or "Synod free from Faults."

M. *Aymon* has prefix'd to this Work fifty Letters, never before publish'd, written to Cardinal *Borromeo* by *Prosper de Santa Croce*, Nuncio of Pope *Pius* IV, at the Court of *Catherine de Medicis*, Queen of *France*, from the Year 1561, to the Year 1565. Those Letters are printed in *Italian* and *French*. The Editor says, they have been faithfully transcribed from the Original Manuscript in the *Vatican* Library. Those Letters contain several News, relating to the Affairs of *France*, especially concerning Religion; with the Negotiations of the Author, in order to suppress the Reformed Religion in that Kingdom, and to destroy the Protestants.

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Next to those Letters, there is one of Queen *Catherine de Medicis* to the Bishop of *Rennes* her Ambassador at the Court of the Emperor. She informs him of the little Success of some Conferences about Religion, held between the Bishops and some Reformed Ministers. She adds, that the Bishops had presented to her the Canons, which they had drawn up in their Assembly at *Poissy*: "Where, *says she*, they have made "many good and Catholick Regulations about the "Reformation of Manners, with respect to the Ministers of the Church. But as for what concerns "their Grandeur, and the Plurality of their Benefices; I leave it to you and others, who will give "a better Judgment about the said Canons than I "can, to judge how lightly they have touch'd upon "that Head." Here follow her own Words: *Où ils ont touché fort Catholiquement en beaucoup de choses, ce qui apartient à la Reformation des moeurs des Ministres de l'Eglise; mais quant à ce qui touche leur Grandeur, & la pluralité de leurs Benefices, je laisse à vous & aux autres, qui verront leurs dits Canons avec plus de jugement, que je ne puis avoir en tels affaires, de juger comme ils l'ont passé legerement.*

The curious Readers will find many remarkable Passages in the National Synods of the Reformed Churches of *France*.

The Synod of *Orleans*, held in 1562, condemn'd a Book entitled, *Traité de la Discipline & Police Chretiene*, published by *John Moreli*, because the Author overthrew the Order establish'd in the Churches, and because his Book contained a pernicious Doctrine, tending to the Confusion and Destruction of the Church.

The Synod of *Lyons*, in 1563, condemn'd another Book printed with this Title, *La Declaration du Mystere du Secret de Dieu, demontrée en deux Figures*; and a Manuscript entitled, *Le Miroir de l'Antechrist*, as being both full of Blasphemies, Heresies, vain and scanda-

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ſcandalous Things. The Author was declared unworthy of the Miniſtry, and of any other Eccleſiaſtical Office.

The Synod, held at *Rochelle* in 1581, condemn'd a Book entitled, *L'Hiſtoire de France*, printed in that City, becauſe the Author ſpoke diſreſpectfully of Matters of Religion, and becauſe his Book contained many Things that were vain, profane, &c. They alſo condemned a *Latin* Book upon *Geneſis*, written by *James Brocard* a *Piemonteſe*, printed likewiſe at *Rochelle*; as being full of Profanations of the Holy Scripture, of impious Things, and moſt pernicious Errors, eſpecially in point of Revelations and Prophecies.

In the Synod held at *Saumur*, in 1596, they condemned the *Theſes* of *Antony de Leſcaille*, as containing many erroneous Doctrines, contrary to the Analogy of Faith, eſpecially about the Doctrine of Juſtification.

That of *Montpellier*, in 1598, condemned ſeveral Books, written *for the Reunion of Chriſtians, to the Prejudice of Truth.*

In the Synod of *Gap*, held in 1603, it was reſolved to inſert in the Confeſſion of Faith an Article concerning *Antichriſt*, importing that the Pope * is *Antichriſt*, and the *Son of Perdition.*

The Synod of *Privas*, in 1612, did carefully debate this Queſtion, Whether it was lawful to baptize Children without a Sermon? Several Reaſons were alledged *Pro* and *Con*; and the Queſtion appeared very Problematical. But in the next Synod held at *Tonneins* in

* 'Tis ſaid in the *Scaligerana*, that Pope *Clement* VIII told ſome *French* Gentlemen, That the Proteſtants had no Reaſon to call him *Antichriſt*, ſince he did not perſecute the Chriſtians, and put no Body to Death on Account of Religion. *Scaligerana*, *under the Word* Hæretici.

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in 1614, it was decreed, that Children ſhould not be chriſtened without a Sermon before or after the Adminiſtration of Baptiſm. Some Alterations were made in that Decree by the Synod of *Charenton* in 1631.

The ſame Synod drew up an Article, importing, "That becauſe the pernicious Doctrine of the Jeſuits "againſt the Lives, the Dominions, and Authority "of Sovereign Princes, was daily publiſhed with "greater Impudence by the chief Men of that Sect; "*Suarez* being gone farther than his Brethren, in a "Piece newly publiſhed by him: The Aſſembly de-"teſting ſuch an abominable Doctrine, and the Au-"thors of it, exhorted all the Faithful to abhor it; "and all thoſe who are entruſted with the Office of "Teaching, to oppoſe it with all their Might, in "order to maintain God's Authority, and that of the "Sovereign Powers, which he has eſtabliſh'd.

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Article XX.

ΟΜΗΡΟΥ ΙΛΙΑΣ ᾗ ΟΔΥΣΣΕΙΑ, ᾗ εἰς αὐτὰς ΣΧΟΛΙΑ, ἤ ΕΞΗΓΗΣΙΣ, τῶν παλαιῶν. Homeri Ilias & Odyssea, & in easdem Scholia, sive Interpretatio, Veterum. Item Notæ perpetuæ in Textum & Scholia, Variæ Lectiones, &c. cum Versione Latina emendatissima. Accedunt Batrachomyomachia, Hymni & Epigrammata, una cum Fragmentis, & Gemini Indices. Totum opus cum Plurimis MSS. Vetustissimis, & Optimis Editionibus Collatum, Auctum, Emendatum, & Priscæ Integritati Restitutum. Operâ, Studio, & Impensis JOSUÆ BARNES, S. T. B. in Academia Cantabrigia Regii Græcæ Linguæ Professoris. Cantabrigiæ, apud Cornelium Crownfield, Celeberrimæ Academiæ Typographum, apud quem etiam, Editoris nomine, prostant venales. MDCCX.

That is,

HOMER's Iliad *and* Odyssey, *with the* Scholia *of the Ancients upon those two Poems. To which are added continued Notes upon the Text and the* Scholia, *many*

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various Readings, &c. *and a very correct* Latin *Translation: Besides the* Batrachomyomachia, *the Hymns and Epigrams, the Fragments, and Two Indexes. The whole has been collated with several Ancient MSS. and the best Editions*, &c. By JOSHUA BARNES, *Batchelor of Divinity, and* Regius *Professor of the* Greek *Tongue in the University of* Cambridge. Cambridge. 1710. *Printed by* Cornelius Crownfield, *the University-Printer. Two Volumes in* 4to. I *Vol. Pagg.* 126. *for the Pieces prefix'd to the* Iliad. *Pagg.* 936. *for the* Iliad, *besides the* Index. II *Vol. Pagg.* 643. *for the* Odyssey. *Pagg.* 110. *for the* Batrachomyomachia, *&c. besides the* Index.

SEVERAL ancient Writers give us an Account of *Homer*'s Genealogy, of his Life, and of the Time when he flourish'd; but they differ so much in what they say of that excellent Poet, that Mr. *Barnes* thought it necessary to make new Enquiries about it. He informs us that he has writ a Book upon that Subject, which contains many considerable Discoveries. That Book, says he, is a *Treasure of Erudition*, wherein the Riches of *Homer* are fully display'd: His great Wisdom and Learning, and the Design of his divine Iliad, will appear in it in a much better Light; and whatever concerns the History of his Life is more clearly explain'd in that Treatise, than in any other Account. The learned Editor would have inserted those Observations in this new Edition, had it not been for a certain Reason, which he mentions: But he designs to publish them at some other time.

This

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This Edition comes out with great Improvements, and is much more valuable than any of those that have been publish'd hitherto. Mr. *Barnes*, famous for his great Skill in the *Greek* Tongue, tells us that *Homer* is his darling Author: He had a particular Affection for that Poet from his younger Years; he has read him over and over with great Care, and pitch'd upon him as his Model in *Greek* and *Latin* Poetry. It was not in hopes of any Gain, that he went about this Edition, but out of Love for his Author, and for the publick Good. He has corrected the Text in a great many Places, and added several Verses to it: The *Latin* Translation is more accurate than it was before. The *Scholia* have been enlarged, mended, and disposed in a better Order. Nothing has been added to, left out, or mended in the Text and the *Scholia*, without giving Notice of it. The various Readings are taken, not only from *Henry Stephens*, but also from *Eustathius*, *Plato*, *Aristotle*, *Strabo*, and other ancient Authors, and from several MSS. and Editions. The Editor carefully mentions all the MSS. which he has consulted. The *Scholia* upon *Homer*, says he, are wrongly ascribed to *Didymus*: He thinks they were not written by one Man, nor in the same Age, but by several Hands, and at several Times. Some Additions have been made to those *Scholia*, and they are generally more correct in this Edition than in any other.

To give a more particular Account of Mr. *Barnes*'s Performance, I shall take Notice of what is contain'd in each Volume.

I. The Editor has prefixed several Pieces to the Iliad in the First Volume. 1. The Life of *Homer* commonly ascribed to *Herodotus*. 2. Three small Pieces taken from a Book of *Leo Allatius*, *de Patria Homeri*. 3. A Passage out of *Suidas*, and another out of *Pausanias* relating to *Homer*. 4. What *Plutarch* says concerning the Life of that Poet. 5. *Certamen Homeri & Hesiodi*.

ſtodi. 6. A Diſſertation concerning *Homer*'s Poetry, which the Editor aſcribes to *Dionyſius Halicarnaſſeus*. 7. *Porphyry*'s *Quæſtiones Homericæ*. 8. *De Nympharum Antro*, by the ſame Author. 9. *Dion Chryſoſtomi*'s Oration concerning *Homer*. Mr. *Davies*, well known by his learned and judicious Obſervations upon ſeveral ancient Authors, has added ſome Notes to that Oration. All thoſe Pieces printed in *Greek*, without a Tranſlation, are as it were the *Prolegomena* of this new Edition.

The Iliad, with a *Latin* Verſion, appears in the next Place. Mr. *Barnes* has inſerted under the Text, 1. The *Greek Scholia*. 2. His Notes upon the Text. 3. His Notes upon the *Scholia*. 4. The various Readings.

II. The ſecond Volume contains the Odyſſey, and ſeveral other Pieces aſcribed to *Homer*. The *Scholia*, the Notes of the Editor, and the various Readings, are placed under the Text of the Odyſſey, in the ſame Order as in the Iliad.

Mr. *Barnes* gives us his Thoughts concerning the Odyſſey in a few Words. The Subject of the Iliad, ſays he, is as vaſt as the whole Univerſe; whereas the Odyſſey is confined within narrower Bounds.

Illius immenſos miratur Græcia campos:
Eſt huic non magnus, ſed bene cultus Ager.

The Perſons, mentioned in that Poem, are not ſo conſiderable as thoſe in the Iliad; but perhaps it affords more Examples of Virtue, and a greater Number of moral Precepts for the Conduct of Life. The chief Deſign of the Poet was to teach Chaſtity, Temperance, and Conjugal Affection. *Penelope* is propoſed as an excellent Model of thoſe Virtues. *Homer* deſcribes alſo the wonderful Prudence and Conſtancy of *Ulyſſes*, under all his Misfortunes; and God's Providence, who never forſakes good and pious Men, when they are expoſed to the greateſt Dangers.

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The following Pieces have been inserted at the End of the Odyssey: 1. The *Batrachomyomachia*, or the Battel between Frogs and Mice. The Editor ascribes this Poem to *Homer*: he believes it was written by him in his younger Years, and confutes *Henry Stephens*, and some other Authors, who judge it to be unworthy of that excellent Poet. 2. The Hymns of *Homer*. 3. His Epigrams. 4. His Fragments. All those Pieces are attended with Notes and various Readings, and printed more correctly than they were before.

Lastly, There is a large *Index* at the End of each Volume.

ARTICLE XXI.

SEVERAL Particulars concerning the KNIGHTS TEMPLARS, and the Suppression of their Order in England: *Extracted by* Mr. Le Clerc, *from the third Volume of the Records of the Royal Archives, published by* Mr. Rymer.

THE Order of the *Templars* was instituted in the Year 1118, for the Defense of the *Holy Places* at *Jerusalem*. Their first House, situated near the *Temple*, occasioned their being called *Templars*; and afterwards all their Houses were called *Temples*. That Order was confirmed in the Council of *Troyes*, held in the Year 1127, and their Rule was composed by St. *Bernard*. Those Religious were divided into two Classes, one of Knights, and the other of Brothers.

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When *Saladin* had conquered the Kingdom of *Jeruſalem* upon the Chriſtians, the *Templars* removed into moſt Parts of *Europe*, where they grew very powerful, and got vaſt Riches, through the Liberality of the People, and of Sovereign Princes, who admired the Virtues practiſed among them. In proceſs of Time, their Wealth changed their Humility into Pride; and whereas they lived at firſt a very exemplary Life, they fell into all manner of Vices, which rendered them very odious.

Philip the Fair reſolved to deſtroy them, to revenge himſelf of an Inſurrection which ſome of them had occaſioned at *Paris*. To that end he met Pope *Clement* V, at *Poitiers*, where the Deſtruction of the whole Order was reſolved upon. Some profligate Men among them, either of their own Motion, or bribed by the King of *France*, charged the whole Order with the moſt horrid Crimes. Whereupon *Philip* cauſed all thoſe that were in his Dominions to be arreſted; and Fifty-ſeven were burnt. Not contented with this Revenge, he perſiſted in his Deſign of ſuppreſſing that Order; and the Pope, who had engaged to do it, called a General Council at *Vienne*, where that Order was interdicted.

England being very much concerned in what was tranſacted againſt the *Templars*, becauſe they had vaſt Eſtates in that Kingdom; there are, in the third Volume of Mr. *Rymer*'s Collection, many Records relating to that Matter, the chief whereof deſerve to be known.

The firſt Piece (Pag. 18.) is an Anſwer of King *Edward* II, to *Philip the Fair*, importing, that he cannot believe what is contained in his Letter, concerning the *Execrable Hereſy* that ſpreads in *Guienne*. He adds, that he has ordered the Senechal of *Agen* to make a particular Enquiry about that Affair. Though the *Templars* are not named in that Letter, yet 'tis likely the King of *France* meant them.

Pag.

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Pag. 30. The next Piece is a Brief of *Clement* V. directed to King *Edward*; wherein he says, that the King of *France* being informed that the *Templars* renounced JESUS CHRIST at their coming into the Order, spit upon a Crucifix, worshipped an Idol in their Chapters, and committed other enormous Crimes, as the great Master himself owned; that Prince had ordered all those that were in his Dominions to be arrested upon one and the same Day, and their Estates to be applied to the use of the Holy War, if those Crimes were proved against them. He adds, that upon this Information from King *Philip*, he himself had examined one of the Knights, *magnæ Generositatis Virum*, who confessed that he had renounced JESUS CHRIST, and had seen the same practised in the Isle of *Cyprus*, by Order of the Great Master, in the Presence of above two Hundred Brothers, a Hundred whereof were Knights. Afterwards he exhorts King *Edward* to imitate the Example of the King of *France*. That Brief is dated *November* 30, 1307.

Pag. 35. There is a Letter of *Edward* to the Kings of *Castile*, *Arragon*, *Portugal*, and *Sicily*; whom he informs, that a certain Clerk came to him and charged the *Templars* with the most horrid Crimes; but he could not give any Credit to him, and desires them to suspend their Judgment, if such an Accusation should be brought before them. There is (Page 37.) another Letter of King *Edward* to the Pope upon the same Subject, and to justify the *Templars*; who have, says he, a very good Reputation in *England*.

Pag. 45. There is an Order, whereby all the Sheriffs are commanded to arrest all the *Templars* on *Twelfth-day*, 1308. By virtue of that Order, all the *Templars*, who happened to be in *England*, were arrested on the same Day, and their Estates forfeited to the King, p. 81.

The next Piece is the Pope's Bull, directed to the Archbishop of *Canterbury*, and his Suffragans; wherein he informs them of what had been done against the

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Templars. He repeats almoſt the ſame things which he had writ to the King. He only adds, that he ordered Seventy-two Knights, or Brothers, to be examin'd by ſome Cardinals, who, after a very careful Examination, reported to him, that the Perſons accuſed had confeſſed the Crimes charged upon them, *viz.* their renouncing JESUS CHRIST, and their ſpitting upon a Crucifix; and that ſome of them had confeſſed ſome Crimes, which Modeſty did not allow him to mention. In the next place, he informs them, that he has appointed three Cardinals, four *Engliſh* Biſhops, and ſome *French* Clergymen, to inform and proceed againſt the *Templars* in *England*.

Thoſe Commiſſioners being arrived, the King gave expreſs Orders to the *Engliſh* Biſhops, named in the Commiſſion, to be conſtantly preſent at all the Proceedings; as it appears by an Order directed to the Biſhop of *Lincoln*, pag. 168.

'Tis obſervable, that in all the Orders given by that Prince, to facilitate thoſe Informations, this Clauſe is always to be ſeen, *Ob Reverentiam Sedis Apoſtolicæ*. He was afraid that this Tryal, being made in the Pope's Name, might be brought into a Precedent.

The Tryal being over, a National Council met at *London*, which condemned the *Templars*; but they were not treated ſo ſeverely as in *France*; they were only ſhut up in Monaſteries, having a moderate Penſion allowed them for their Maintenance.

The General Council of *Vienne*, being partly ſummoned to condemn the *Templars*, met in the Year 1311; but the Sentence was only publiſhed in the ſecond Seſſion, held in *May* 1312. 'Tis generally believed that the Council condemned them; but 'tis more reaſonable to follow the Opinion of ſome Hiſtorians, who ſeem to be better informed. They ſay, that the Council did not approve that the whole Order ſhould be ſuppreſſed for the Crimes of ſome of its Members;

Members; the more, because the *Templars* had not been convicted, nor summoned to appear in the Council. The same Historians add, that the Fathers being terrified by the Presence of the Pope, who presided in Person, and of the King of *France*, who assisted at the second Session, durst not oppose the Bull of Condemnation, that was read in their Presence. 'Tis true, that in another Bull, to be found in the 323d Page of this Collection, Pope *Clement* affirms, that the Council approved what had been done against the *Templars*; but it appears from the same Bull, that he could not wholly suppress that Order, but only interdict it for ever, because the Proceedings had not been altogether juridical. These are his own Words: *Ejusdemque Ordinis statum, habitum, atque nomen —— sacro approbante Concilio, non per modum diffinitivæ Sententiæ, cum eam super hoc, secundum inquisitiones, & processus, non possemus ferre de jure, sed per viam Provisionis, & Ordinationis Apostolicæ, irrefragabili, & perpetuo valitura sustulimus Sanctione; ipsum prohibitioni perpetuæ supponentes. Universa etiam bona Ordinis prælibati, Apostolicæ Sedis ordinationi & dispositioni, auctoritate Apostolica duximus reservanda.*

Whereby it appears, that though the Pope alledges the Authority of the Council, yet he acts in his own Name, by virtue of his Apostolical Authority. Nay, it may be said, that the Approbation of the Council, mentioned by the Pope, agrees well enough with the Account of some Historians; since there is little Probability, that Men, appointed Judges in a Business of so great Moment, should have approved a Sentence which they durst not pronounce. Besides, 'tis highly probable that the Pope, who called the Council chiefly to condemn the *Templars*, would gladly have left the Management of that Affair to that Assembly, if they had been inclined to go about it.

In the same Bull above mentioned, the Pope declares, that after having entrusted the Holy See with the Disposal of the Estates belonging to the *Templars*, he had for a long time consulted with the Cardinals, Patriarchs,

Patriarchs, Archbishops, Bishops, Prelates, and others that were at the Council; and that he had at last thought fit to adjudge their Estates to the Order of St. *John* of *Jerusalem*, *through the Fullness of his Apostolical Power*. However, he excepted the Lands situated in *Castile*, *Arragon*, *Portugal*, and the Isle of *Majorca*, the Disposal of which he reserved to himself. 'Tis to be observed, that he does not say it was a Resolution of the Council, but only, that he would excommunicate all those who should keep the Estates of the *Templars*, and refuse to deliver them to the Order of St. *John*, within a Month after the first Demand, pag. 383.

This Bull was quickly followed by a Brief, directed to King *Edward*; wherein the Pope exhorts him to submit to that Disposal, and to enjoyn all the Earls and Barons to resign to the Knights of St. *John* all the Lands they were possessed of. Pag. 326.

When *Edward* did so willingly contribute to the Destruction of the *Templars*, he did it in hopes of getting their Spoils; and he had already begun to dispose of them: It was therefore no small Surprise to him, when he heard that the Pope would force him to part with them. The Pope's Brief came to him, when he was most involved in domestick Dissentions, that is, soon after *Gaveston*'s Death; yet he maintained himself in the Possession of those Lands till the end of the Year 1313. But at last, the Prior of the Order of St. *John* in *England*, having got a Procuration from the Great Master, presented a Petition to him relating to that Subject; whereupon the King, not daring to make any further Opposition, granted him his Request. However, being sensible of the great Injustice that was done him, he made a Protestation before a Notary, wherein he declared, that he resigned those Lands for no other Reason, but to avoid the Danger to which he should expose himself, by refusing to comply, considering the little time allowed him in the Bull, according to the Clause, which the Prior took care to insert in his Petition. But he protested,

testeſt, that what he did ſhould not prejudice his Rights, nor thoſe of his Subjects, which he would maintain in a proper time. This Proteſtation is to be found in Page 451.

The *Engliſh*, on whom the King had freely beſtowed part of thoſe Lands, and thoſe who had bought them, obeyed with great Reluctancy. In the Year 1322, ſome were ſtill poſſeſſed of thoſe Lands, which occaſion'd a very ſharp Complaint of Pope *John* XXII. to King *Edward*. Page 957.

Their Reaſon was, that the Parliament had not conſented to the yielding up of thoſe Lands, which, according to the Laws of the Country, were forfeited to the Crown, and not to the Pope, or the Knights of St. *John*. Nay, it ſeems the latter were afraid that the Parliament would ſome time or other take that Matter into Conſideration; and therefore they earneſtly deſired the Pope to write to *Edward*, that he might obtain the Conſent of the Parliament to what had been done. And accordingly it appears, in the next Volume, that in the Year 1324. *Edward* writ to the Pope, that this Affair had been debated in Parliament, and that he hoped the Knights of St. *John* would remain in Poſſeſſion of the Lands belonging heretofore to the *Templars*. Vol. 4. pag. 46.

I thought theſe Particulars would not be unacceptable to the Readers, eſpecially conſidering that there are but few printed Copies of Mr. *Rymer*'s Collection, and that few People have ſeen it.

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Article XXII.

The Life of Mr. Thomas Betterton, *the late eminent Tragedian; wherein the Action and Utterance of the Stage, Bar, and Pulpit, are distinctly consider'd: With the Judgment of the late ingenious Monsieur* de St. Evremond *upon the* Italian *and* French *Musick and* Operas, *in a Letter to the Duke of* Buckingham. *To which is added,* The Amorous Widow, *or the* Wanton Wife. *A Comedy. Written by Mr.* Betterton. *Now first printed from the Original Copy.* London: *Printed for* Robert Gosling *at the* Mitre *near the* Inner-Temple-Gate *in* Fleetstreet. 1710. *in* 8vo. *Pagg.* 176. *for the Life. Pagg.* 87. *for the Comedy.*

THIS Life, or rather this Treatise, contains an excellent Collection of the Rules that make up the Art of *Acting* and *Speaking*. The ingenious Author brings in many Examples taken from the best Writers, and does hardly omit any thing that belongs to his Subject. He carefully shews the natural Signification of Gestures, and how Nature expresses herself in the several Emotions which she feels. He proceeds to shew how Art improves those Gestures; on what Occasions they are proper; and how they may be made graceful. He teaches how to model the Voice so as to have an harmonious Utterance; and then shews the Defects of Voice, and its Beauties and Varieties, and lays down Rules to avoid *Monotony*, &c. He concludes

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concludes with the Qualifications both of Body and Mind, that are necessary to make a complete Actor. At the end of this Treatise the Author gives his Thoughts about Theatrical Dancing and Musick, and says something of *Opera's*.

ARTICLE XXIII.

HALE.

A Book, written by M. *Thomasius*, is lately come out, wherein he shews what a Man ought to know, before he applies himself to the Study of the Civil Law.

Cautelæ circa Præcognita Jurisprudentiæ, in usum Auditorii Thomasiani. Halæ Magdeburgicæ. 1710. in 4to. pagg. 382.

This Work consists of nineteen Chapters, wherein the Author treats several Subjects of great Consequence. He has added short Notes at the bottom of the Pages, in which he refers the Reader to other Writers, who have enlarged upon the same Subjects. M. *Thomasius* designs to publish a Second Part.

PARIS.

FAther *Thuillier*, a *Minime*, is writing the History of his Order, and a Political Treatise *de Republica regenda*. This last Book will shortly come out.

ROTTERDAM.

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ROTTERDAM.

A Diſſertation concerning the Naturalization of Proteſtants in *England*, *Pruſſia*, and *Holland*, has been lately publiſhed in this Country.

Diſſertation curieuſe ſur les Naturaliſations accordées aux Proteſtans, par la Reine de la Grande Bretagne, par le Roi de Pruſſe, & par les Etats de Hollande, où l'on fait voir les avantages qu'on peut recevoir de chacune, & celle qu'on croit devoir être preferée. In 4to. pagg. 46. without the Name of the Place where it has been printed.

HAGUE.

THE following Memoirs, concerning M. *de Thou*'s Embaſſy in *Holland*, have been lately printed in this Country, and not at *Cologne*, as 'tis ſaid in the Title Page.

Memoires touchant M. de Thou, où l'on voit ce qui s'eſt paſſé de plus particulier, durant ſon Ambaſſade de Hollande, par M. D. L. R. A Cologne 1710. in 8vo. pagg. 104.

Theſe Memoirs have been written by a Perſon, who did belong to *James Auguſtus de Thou*, Son of the famous Hiſtorian *de Thou*, or *Thuanus*. He gives an Account of his Maſter's Embaſſy in *Holland*, towards the Middle of the laſt Century.

The Tenth and laſt Volume of M. *le Vaſſor*'s Hiſtory of *Lewis* XIII, will be ſhortly publiſh'd.

AMSTER-

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AMSTERDAM.

M. *Du Mont* has publiſhed the following Collection of Treaties of Alliance, Peace, &c. in two Volumes in 12o. from the Peace of *Munſter* to the Year 1709.

Nouveau Recueil de Traitez d' Alliance, de Treve, de Paix, de Garantie, & de Commerce, faits & conclus entre les Rois, Princes & Etats Souverains de l'Europe, depuis la Paix de Munſter, juſqu' à l' année 1709. leſquels, pour la plûpart, n'ont pas encore été imprimez, & ſont très-utiles pour les negotiations de la Paix prochaine. Recueillis & publiez par le Sr. J. du Mont. A Amſterdam 1710.

The Pieces contained in theſe two Volumes are not to be found in the great Collection publiſhed at the *Hague*, in four Volumes in *Folio*, during the Peace of *Ryſwick*. Moſt of them had never been printed, or had only appeared in flying Papers that may eaſily be loſt.

This Collection is alſo different from that of *ſeveral Treaties of Peace*, &c. *Divers Traitez de Paix, de Confederation, d'Alliance, de Commerce*, &c. *faits depuis ſoixante ans entre les Etats Souverains de l' Europe*, in two Volumes of the ſame Size, printed at the *Hague* in 1707.

The firſt Piece in M. *du Mont*'s Collection, is a Treaty between *Philip* IV, King of *Spain*, and *Frederick Henry* Prince of *Orange*, ſign'd the 8 h of *January* 1647. The laſt Piece contains the late Preliminary Articles for a general Peace.

M. *de Beughem* has printed very uſeful Indexes, to find out the Matters contained in the Journals, publiſhed in ſeveral Parts of *Europe* till the Year 1700.

Cornelii

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Cornelii à Beughem Apparatus ad Historiam Litterariam Novissimam variis Conspectibus exhibendus, quorum quintus & ultimus elapsi seculi nunc prodit, qui est Bibliographia Eruditorum Critico-Curiosa, seu Dispositio Harmonica Scriptorum Operumque, quorum Summaria & contenta in Actis & Ephemeridibus Eruditorum totius ferme Europæ ad finem usque seculi à C. N. XVII. *seu Ann.* MDCC. *exhibentur. Accedunt Supplementum Omissorum, & Dispositio quarta Auctorum & Operum in quinque hisce Conspectibus recensitorum, cum Appendicibus Addendorum & Corrigendorum ad quatuor priores. Amstelædami. Apud Janssonio-Waesbergios.* 1710. in 12o.

A Fourth Edition of M. *le Clerc*'s Philosophical Works is lately come out in four Volumes in 8vo. This Edition has been mended and enlarged in several Places. The Author has made some Alterations in what he had said of the Rain-bow, and the Nature of Colours. The Discoveries of Sir *Isaac Newton* enabled him to reform those two Places.

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Article XXIV.

A Letter written by M. Simon *to Father* du Brueil *of the Oratory, wherein he shews, why his* Critical History *of the Old Testament was suppress'd at* Paris *in* 1678.

The Third and Fourth Volumes of M. Simon's Bibliotheque Critique *have been lately suppress'd at* Paris *by a Decree of the King's Council. I design to give a particular Account of those two Books, and to mention those things, that have occasioned the Suppression. In the mean time it will not be improper to insert here the following Letter, which is the* IXth *of the Fourth Volume.*

Reverend Father,

I AM perswaded as well as you, that if the *Memoire instructif* (the instructive Memorial) had been immediately publish'd, it would have made a great Impression upon many Readers: But I had only few Copies transcribed, four of which were given to the Duke of *Montausier*, who presented one to the Bishop of *Condom (since Bishop of* Meaux.) That Prelate, who did not expect such a quick Answer to what he had objected against my *Critical History*, was a little surprised. But being acted by some secret Reasons, which you may discover in time, he resolved to go through a thing, about which he had made too great a Noise. However, I had two Conferences with

him upon that Subject: The first at St. *Germain's*, where the Court was, and the second in your House at *Paris*. Father *de Saillant* was present at both, and could not forbear telling me, that some Persons, who had no Kindness for me, were moved by secret Springs; and that the Prelate was only their Instrument. This you may know from Father *de Saillant* himself, who perceived in those two Conferences, that the Author was attack'd, rather than his Book, which served only for a Pretence.

The *Memoire instructif*, you have read, contains a faithful Account of the Objections proposed to me by that Prelate, and of the Answers I made to them immediately. If your Curiosity leads you to dive into the bottom of that Affair, you need only make your Application to M. *Nicole*, who is a Friend of yours. He has been more instrumental than any Body else in the suppressing of my Book, though he was not the first who advised it. But I can assure you, without doing him any Wrong, that there is no Man at *Paris* less qualified to judge of such a Work, because he never applied himself to that sort of Learning, and knows not the very Grounds of it. Be persuaded that I don't say this at Random. A Letter * relating to this Subject has been communicated to me, which he writ to that Prelate, who had consulted him, and sent him a Copy of my Book. That Letter contains only loose and general Arguments, without coming to the main Point, because he does not understand the Matter, as you may judge, if you put him upon any Fact that concerns the Critick of the Scripture. Had I not known some other way that

* This Letter has been published since. M. *Arnauld* had it printed in *Holland* in 1691, prefixed to the sixth Part of his *Difficultez proposées à M. Steyaert* without naming the Author. When M. *Arnauld*, affirms in his Answers to M. *Simon*, that he had no Hand in the Suppression of the Critical History, he does not speak sincerely; for he was not ignorant that M. *Nicole*, who did nothing but in concert with him, was the Author of that Letter.

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that M. *Nicole* is the Author of that Letter, I might eaſily have found it out by ſome Expreſſions peculiar to him, which he uſes as his common Topicks.

When the Critical Hiſtory was much talked of all over the Town, though it had not been ſeen yet, I met in the Suburb of *St. James* the Sieur *Pralard* juſt coming from a meeting of his good Friends. That Bookſeller, whom I have known long ago, could not forbear telling me, that he came from a Place where he had ſeen an Aſſembly of notable *Port-Royaliſts*, who diſcourſed about my new Book, which was to be ſuppreſſed. I anſwered, that there was little Probability in what he told me, becauſe my Lord Chancellor had put out an Order, whereby the Bookſeller was expreſly forbidden to communicate any Copy to any Body whatſoever, without Leave from him. Whereupon *Pralard* ſaid, without any Heſitation, that he had ſeen a Copy in the Hands of thoſe Gentlemen. I do not tell you a Story, added he; they were upon that Part of your Book, where you ſpeak of the vulgar Tranſlation. M. *Herman*, Canon of *Beauvais*, has done you Juſtice; for he very much approves that Paſſage. I leave it to you to judge, whether it was proper that my Book ſhould be examined by thoſe Gentlemen, with whom I fell out on account of their Writings relating to the *Perpetuity of the Faith* againſt M. *Claude*.

Dr. *Faure*, whom you know, and whoſe Teſtimony cannot be ſuſpected in this Affair, whereof he was thoroughly informed, deſired to diſcourſe with me about it in private. Though he is a Friend to the Biſhop of *Condom*, and keeps a ſtrict Correſpondence with the Gentlemen of *Port-Royal*, he could not forbear intimating to me, that he took part in my Affliction. Upon my giving him a plain and faithful Account of what had paſſed on that Occaſion, he told me that he was fully perſuaded of what I ſaid, and that it was rather the Fault of the Approbator of the Book, who had been named by my Lord-

Chancellor, than of the Author, who had followed the received Laws of the Kingdom for the Approbation of Books. As I was giving him a particular Account of the Reasons alledged against my Book, and of my Answers contained in a Memorial, he interrupted me all of a sudden. These are not, said he, the true Reasons why the Suppression of your Book is resolved upon. There are others you have not been acquainted with. You speak too freely of St. *Austin*; and 'tis thought the Jesuits, who are your Friends, have a hand in it.

It was in vain for me to represent to the Doctor, that the Passages, wherein I mentioned St. *Augustin*, did not concern any Doctrine, but only some Facts relating to Grammar and Critick. He answered me, like a zealous *Augustinian*, that the Belief of the Church being chiefly grounded on that Father, any disrespectful mention of him, even in the most inconsiderable things, was striking at Religion. I perceived in a long Conversation I had with that Divine, that he has no great Skill in the Matters in Question. Nay, I was told by one of his Friends, that he has no Relish for that sort of Learning, because he believes, as many of his Brethren do, that the vulgar Bible ought to be our standing Rule; and that *Greek* and *Hebrew* are of no use to a Divine. However, perceiving that I had some Thoughts of leaving the Town quickly, at least for some time, he proposed to me a Canonship of *Rheims* for the first Occasion. I gave him many Thanks for his good Will, desiring him to consider, that such a Preferment would not suit with my Studies, which I designed to pursue either at *Paris*, or somewhere else.

As for the Jesuits, whom he does not love, because he thinks they don't approve of St. *Austin*'s Doctrine, I assured him that they had no Hand in my Book, which I writ long before I saw any of them; and that seven Years ago, at least, I desired M. *Diroys*, a Friend of his, to read it. But, said I, it is a very difficult

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difficult thing to remove the Prejudices of the Gentlemen of *Port-Royal* against me. I only applied my self to Father *Verjus* a Jesuit, whose Brother is a Father of the Oratory, and a Friend of mine, to send my Epistle Dedicatory to Father *de la Chaise*, that he might present it to the King, who was then at *Ipres*. The Answer I had from Father *de la Chaise*, written from *Ipres*, sufficiently shews that I have had no other Correspondence with the Jesuits concerning my Book.

Though I live in the Country, deprived of all Society, I am informed by my Friends of what passes at *Paris*, and even in other Parts. I have lately received a Letter, importing, that M. *Colbert*, to whom it has been represented, that since my Book was duly licensed, it is not reasonable that the Bookseller should lose the Charges of the Impression, has ordered M. *Gallois* to read it, and give him his Opinion about it. I should have thought that this learned Man, who is not wholly ignorant of those Matters, would have improved such an Opportunity, to do me Justice, or rather to the Printer; because neither he, nor the Author, can be convicted of any Prevarication. But far from answering the good Intentions of that wise Minister, his Answer † was, That he could not give his Approbation to a Book, wherein St. *Austin* is not well used. But had it not been for his Correspondence with the Bishop of *Condom*, and the Gentlemen of *Port-Royal*; Equity, and even his Duty, required that he should say to M. *Colbert*, that the Author was willing to revise the Passages relating to St. *Austin*, and even others, if they wanted to be mended.

† M. *Gallois* himself informed his Friends of this Particular. Father *Goudin*, a learned *Dominican*, said oftentimes, that he had it from his own Mouth. That Religious did not approve it.

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What you have been told about a ſecond Edition, which *Elzevier* deſigns for the Preſs, comes in all Probability from M. *Bigot*, who has acquainted me with it. But I am ſure this new Edition of my Critical Hiſtory will be full of Faults; becauſe *Elzevier* has only an uncorrect Manuſcript Copy made from the printed one. Some time before that Book was talked of at *Paris*, M. *Juſtel* took two Copies at the Printer's in my Name, one of which was ſent to the Earl of *Clarendon*, and the other to the Biſhop of *London*. I had ſeen thoſe two *Engliſh* Lords at *Paris*. The Dutcheſs *Mazarin* borrowed one of thoſe two Copies, and gave it to her Chaplain to tranſcribe it. *Elzevier* is to print a new Edition from that Copy *, as I am informed by M. *Juſtel* and M. *Bigot*, becauſe he cannot get the *Paris* Edition.

Perhaps you do not know, that the Biſhop of *Condom*, deſigning to ſuppreſs entirely my Critical Hiſtory, endeavoured in vain to get thoſe two Copies ſent back from *London*. But if he had ſucceeded, would he have prevented the printing of a ſecond Edition in foreign Countries? I was not at *Paris*, when the Copies were ſeized without telling them. I expected the King's Return, to whom the Book was dedicated; and it was in that Interval, and in my Abſence that the whole Plot was contrived. I returned to *Paris*, having had Notice of it by a Letter from Father *de Saillant*, Superior of the Convent of *Paris*, to whom the Biſhop of *Condom* writ about it from *St. Germain*. I muſt alſo acquaint you, that Mrs. *Billaine*, who had been at the Charges of the Impreſſion, had a ſufficient time to hide above ſix hundred Copies, which were not notified to the Com-

* 'Tis from the *Elzevier*'s Edition, made from that faulty Copy, that the Critical Hiſtory has been tranſlated into *Latin*. This *Latin* Edition is more imperfect ſtill; becauſe the Tranſlator, not being ſufficiently acquainted with the Matter, made many wrong Alterations.

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Commiſſary, and I knew nothing of it. That Woman was ſo imprudent as to diſcover the whole Myſtery, upon a Promiſe that the Book ſhould be publiſhed as ſoon as mended: But ſhe was bubbled by thoſe who made her ſuch a Promiſe. I have informed you of all theſe Particulars, according to your Deſire. I am,

Reverend Father,

Belleville, Febr. 1679.

Yours, &c.

ARTICLE XXV.

An Account of a Phænomenon *obſerved in the Sun, at* Chalons *in* Champagne, Auguſt *16, 1710, at Six a Clock and 45 Minutes in the Afternoon, by* M. de Mondrepuis.

ON the 16th of *Auguſt*, the Weather being very clear, I obſerved the Sun with a very good Teleſcope, about five Foot long. At firſt Sight I perceived a kind of a fiery Stream, reaching from one Edge of the Sun to the other, in ſuch a manner, that not above half a Digit of clear Light was to be ſeen at both Ends of that ſurpriſing Meteor.

It looked like a Comet with a long Tail, having the Figure of a Hunter's Horn, after the old Faſhion, or rather of a Teleſcope, croſſing the Sun diametrically, with a Gap at one end, and a kind of Pavilion at the other.

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This *Phænomenon* appeared to me extraordinarily bright, being enlightned with the quick and penetrating Beams of the Sun; much like a flat, red Glass, turned towards that luminous Body. Its Colour, between Purple and Carnation, was so lively and so flaming, that my Admiration was attended with some Terror. It seemed to be separated from the Body of the Sun; but I could not consider it long enough to take the Distance. Its Head, as far as I could guess, lay *South-East*, and its Tail *North-West*. I could not observe that *Phænomenon* above fifteen Minutes, at three several times; and always found it in the same Situation, and without any Alteration. Some few Minutes after I endeavoured to look upon it a fourth time; but the great Light and extraordinary Brightness of that Meteor did so dazzle my Eyes, that I could not see it. Ever since the 16th of *August*, when I made those Observations, to the 20th of the same Month, when I writ this Account, the Weather proved so cloudy, foggy, and rainy, that I could not go on with my Observations.

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Article XXVI.

A Method to confute those who attack the Authority of the Clergy, proposed by M. Le Clerc *in the Account he gives of a Book entitled,* Two Treatises; one, Of the Christian Priesthood; the other, Of the Dignity of the Episcopal Order; formerly written, and now published, to obviate the erroneous Opinions, fallacious Reasonings, and bold and false Assertions, in a late Book, entitled, *The Rights of the Christian Church.* With a large Prefatory Discourse, wherein is contained an Answer to that Book. All written by *GEORGE HICKES, D. D.*

SOME will be of Opinion, that another Method [*that is, different from that of Dr.* Hickes] should be used in this Controversy, to confute those who oppose the Authority of the Clergy; especially, if they are accounted Deists, or Atheists. 1. One might shew the Excellency and Usefulness of Christian Morality, and of the Doctrines on which it is grounded; without engaging in any Point, that is obscure or controverted among Christians. 2. That in order to preserve those Notions among them, there was a Necessity that there should be publick Masters to teach them; otherwise they would have been infallibly lost. 3. That those Masters were to be invested with a moderate Authority, and have a competent Maintenance,

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Maintenance, to avoid falling into Contempt. 4. That to prevent their making an ill use of their Authority, there was a Necessity for them to set up a Form of Government, and to make some Laws, which none should be allowed to violate. These four things should be established by Arguments and Examples, and discuss'd at large; and then it would appear, that the Christian Church was to be a Society, that was to be governed by her own Laws, and particular Constitutions. These Truths being well established, as they might easily be, the Readers would find themselves disposed to receive such a reasonable Doctrine.

In the next Place, one should shew, 1. That immediately after the Death of the Apostles, who taught the Doctrine and Morality above mentioned, there happened to be, all over the Christian World, a Constitution like the moderate Episcopal Government, that is established in *England*. It would be no difficult thing to prove this Head, from the many Writings published by the learned Men of that Country. The next thing should be, to prove, 2. That this Form of Government, being of Apostolical Institution, should not have been altered by reason of some Abuses that crept into it; but only that those Abuses should have been reformed. 3. That this was the more reasonable, because the divine Providence having had a watchful Eye upon the Establishment of Christianity, 'tis not to be supposed, that the Form of Ecclesiastical Government, established by the Apostles, was an Effect of Chance. 4. That this Form of Government was less liable to Inconveniences and Abuses than any other, as it appears by Experience: From whence it would follow, that it could not be altered without an indispensable Necessity; such as a visible Depravation of the Doctrine and Manners, the Reformation whereof could not be obtained from the Bishops. In such a Case, whatever serves to restore Truth and Virtue, is lawful: For, after all, Christians are made for these two things, and not for a blind Obedience to the Will of the Clergy;

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Clergy; nor for a particular Form of Government, without which they cannot be saved, though their Doctrine be Orthodox, and their Lives agreeable to the Precepts of the Gospel. Again, it will follow from thence that none ought to separate from a Society, in which the Episcopal Government is established, only upon that Account, as the Presbyterians do in *England*. All these Considerations, being enlarged upon, and well proved, (as they might be,) and proposed with Mildness and Moderation, would be more effectual, than Discourses full of Anger and injurious Words, and built upon doubtful Suppositions, and Arguments that are at most probable. A Book, written according to this Scheme, by a learned, ingenious, and moderate Divine, would be very acceptable to the Publick.

ARTICLE XXVII.

Some PROPERTIES *of the* Ash-Tree, *discovered by* M. TABLET.

THE Ancients and Moderns knew no other Property of the Ash-Tree, but that its Fruit, Leaves and Bark, are a powerful Aperitive. They have rightly ascribed such a Faculty to that Plant, since it contains a considerable Quantity of Acids, and fixed Salt, very acrimonious, though tempered with a considerable Portion of Oil, which preserves the Parts from Corrosion. I made a Lye with the Ashes of that Tree, which served me for Fuel in the Winter; and I extracted a great deal of fixed Salt, the Savour of which did not appear to me so acrimonious as 'tis commonly said. Upon this Experiment, I thought fit to prescribe the Use of that Salt for a Difficulty or Suppression of Urine, occasioned by a thick

thick Serosity in the Blood, which cannot be filtrated through the narrow Capacity of the Glands of the Kidneys, or through the mucilaginous Matter, which sticking to the Inside of the Cavity of the Kidneys, hinders that Serosity from filling it. Being full of a *Lixivial* Salt, which gets into the Mass of the Blood, it raises such a violent Fermentation in that Liquor, that the most subtil Balsamick Particles evaporate; which occasions many Obstructions. Having therefore a good Reason to believe, as the Event made it appear, that the essential Salt of the Ash-Tree might attenuate, divide, and produce a Fluidity in those mucilaginous Humours; I prescribed it to some Persons, who had been troubled with a Difficulty or Suppression of Urine, three or four Days; and about an Hour after they had taken a Dram of it, they made Water, and were purged by Stools. I prescribed the same Dose to some Persons, who only wanted to be purged; and it had the desired Effect, without any griping in the Guts. Some Children troubled with Worms, and several Persons who had a Looseness for several Days, have been cured with that Salt. The Matter Children are generally full of, because they eat too often, and all manner of things, without digesting them sufficiently, being the only *Menstruum* proper to hatch the Eggs of Worms; 'tis no wonder, since the Salt of the Ash-Tree divides that corrupt Matter with its sharp Points, and cuts the tender Bodies of those Insects, that Children should be freed from them. The same Salt running along the Membranes of the *Abdomen*, and the Coats of the Intestines, takes off a kind of hard Lime, which sticks to them, and destroys or alters their peristaltick Motion; by which means the Cause of the Tension being removed, the Membranes resume their natural Form or Situation, on which Digestion depends. Thus I have been convinced by several repeated Experiments, that the Salt of an Ash-Tree is not only a powerful Diuretick, but also an excellent Purge: And there is more Reason to call it a *Panacea*, than the Preparation of Mercury, which is neither so universal, nor so safe a Remedy.

ARTICLE

ARTICLE XXVIII.

HALLE.

THE following Book has been lately published by M. *Bohmer*:

Justi Henningi Bohmeri D. Prof. & Facultatis Juridicæ Assessoris in Regia Fridericiana, Introductio in Jus Publicum Universale, ex genuinis Juris Naturæ Principiis deducendum & in usum Juris Publici particularis quarumcumque Reipublicarum adornatum, adjecto Indice duplici. Halæ Magdeburgicæ, 1710. *in* 8vo.

This Work is divided into two Parts. In the first, the Author shews, 1. That Men want to be directed by the Light of Nature, and other Laws. 2. That the universal Laws ought to be divided into *Particular*, which concern the Duties of each Citizen; and *Publick*, which concern the Constitution of the State. 3. That the publick universal Law, which generally concerns all States, must not be confounded with the Law of Nations, nor with the particular Constitution of each Republick, nor with the publick Law peculiar to each State. 4. That this Doctrine is of great use to all Men in general, and to every private Person. 5. What Authors have writ concerning the *Universal Law*, such as *Grotius*, *Hobbes*, *Puffendorf*, &c.

The second Part consists of three Books. 1. The Author treats of the Origin of Societies, of the different Forms of Government, of the Power of Sovereigns. 2. Of the Right of Sovereigns relating to the publick Peace, the Conduct of private Persons, Colleges and Universities, sacred Things, Courts of Judicature, Punishments, &c. 3. Of the Duties of Subjects, with respect to the Sovereign, and to private Persons.

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AUGSBURG.

THE whole Title of the *New Atlas*, publiſhed by Father *Scherer*, a Jeſuit, runs thus:

" Atlas novus exhibens Orbem Terraqueum per " Naturæ opera, Hiſtoriæ novæ ac veteris monumenta, " artiſque Geographicæ leges ac præcepta. Hoc eſt, " Geographia univerſa in ſeptem Partes contracta, " & inſtructa ducentis ferè chartis Geographicis ac fi- " guris, cujus

" Pars prima exhibet Architecturam divinam, & " ea quæ in Orbe Terraqueo ipſe naturæ Autor ſa- " pienter conſtituit, appellaturque Geographia natu- " ralis.

" Pars ſecunda complectitur ea, quæ concernunt " ſtatum ac regimen Eccleſiaſticum, diciturque Geo- " graphia Hierarchica, ſive Eccleſiaſtica.

" Pars tertia inſcribitur Geographia Mariana, eaque " exhibet præcipuas per totum Orbem imagines & " ſtatuas Deiparæ beneficiis inclytas.

" Pars quarta eſt Geographia politica ſive civilis, " quæ deſcribit ſtatum Orbis politicum, & mundi re- " gimen profanum.

" Pars quinta vocatur Geographia artificialis, quia " in ea traditur. 1. Inventio Longitudinis & Latitu- " dinis Geographicæ. 2. Globi terreſtris & Sphæræ " armillaris compoſitio ac uſus. 3. Tam Optica quam " Geometrica, eaque multiplex, Planiſphærii terreſ- " tris compoſitio ac uſus. 4. Modus & regulæ accu- " ratiores delineandi quaſcumque Mappas Geographi- " cas. 5. Mapparum hactenus editarum, etiam nauti- " carum, cenſendi ratio, cenſura & uſus.

" Partem ſextam conſtituunt Tabellæ Geographicæ " totius Orbis Terraquei, exhibentes locorum præci- " puorum Longitudinem & Latitudinem Geographi- " cam.

" Pars ſeptima appellatur critica, & continet ea, " quæ Antiquis non ſat cognita, hodie de novo inventa-

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" aut emendata sunt quoad Geographiæ Artem, Histo-
" riam, Technicam & Astrologiam. Auctore
" R. P. Henrico Scherer Societatis Jesu, cum Fa-
" cultate Superiorum. Augustæ Vindel. Dillingæ &
" Francofurti. Apud Joannem Casparum Bencard
" Bibliopolam. Anno 1710.

This *Atlas* is neatly printed, and upon good Paper. The third Part is an Abridgment of the *Atlas Marianus* published by Father *Gumppenberg* in three Volumes.

This Work of Father Scherer *has been mentioned in the first Volume of these* Memoirs.

FRANCFORT.

ALL the Negotiations, relating to the ninth Electorate, have been collected in two large Volumes in *Folio*. The Acts, and the chief Pieces published upon that important Affair, are inserted in that Collection.

AVIGNON.

FAther *Rigault*, a *Minime* of *Provence*, has published a *Perpetual Calendar*, engraved here, and adapted to the *Julian* and *Gregorian* Styles. That Calendar consists of six Tables engraved upon the same Plate. By the first one may find the Dominical Letters for any Year, either past, or to come. The second contains the Golden Number, with the Epacts underneath. The third is for the Cycle of the Sun. The fourth for the *Roman* Indiction. The fifth shews on what Day of the Week each Month of a certain Year begins. By the sixth, one may know on what Day of the Month a Day of the Week of a certain Year falls.

The same Father has also put out another Table engraved, which contains *a Calculation of all the Eclipses, that*

that will happen within these forty Years. To which he has added a Table of all the Moveable Feasts, for the same Number of Years. Lastly, he says he will shortly publish *a Theorical and Practical Horography*, demonstrated by Arithmetical Rules, and Geometrical Principles.

PARIS.

A New Translation of *Eutropius*, with historical Remarks, is actually in the Press.

M. *Gauger* has published the Resolution of a Problem, which he had proposed, concerning the Manner of making new Thermometers and Barometers of all Sizes. The Resolution of that Problem appeared impossible to several Mathematicians; and they will be surprised to find it demonstrated. M. *Gauger* goes farther still: He shews how his Demonstration may be put into Practice, and how the new Thermometers and Barometers may be made as exact and convenient as any one can desire. Lastly, he shews how some Imperfections of the old Thermometers and Barometers may be mended, that those, who will continue to make use of them, may bring them to a greater Exactness.

A large and very accurate History of *Dauphiné*, written by M. *de Valbonnay*, first President of the Chamber of Accompts at *Grenoble*, will be shortly published in one Volume in *Folio*.

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Article XXIX.

BIBLIOTHEQUE CRITIQUE, ou Recueil de diverſes Pieces Critiques, dont la plupart ne ſont point imprimées, ou ne ſe trovent que très-difficilement, publiées par M. DE SAINJORE, qui y a ajouté quelques notes. Tome troiſieme. Paris, 1710.

That is,

A Critical Bibliotheque, or a Collection of Critical Pieces, moſt of which were never before printed, or are grown very ſcarce, publiſh'd by Mr. DE SAINJORE, *who has added ſome few Notes to them. The Third Volume.* Paris, 1710. *in* 12o. *Pagg.* 556.

MSIMON, who thought fit to conceal himſelf under the Name of *Sainjore*, is the Author of this *Bibliotheque*. The Firſt and Second Volumes came out in the Year 1708, and the Third and Fourth were lately publiſhed. There are ſeveral Paſſages in the two laſt, wherein the Author reflects upon the *Benedictins*, and many private Perſons. Beſides, he makes very free Obſervations upon Relicks, and ſome Practices of the Church of *Rome*; and mentions ſome Particulars, the Diſcovery whereof muſt needs be unacceptable to ſeveral People. 'Tis there-

fore no Wonder, if this Work has been condemned and suppressed as soon as it was published. The Third Volume, of which I am to give an Account, contains forty-two Chapters. I shall take notice of the most remarkable Passages, and enlarge more or less according to the Nature of the Subject.

I. The Case of the Prince of *Newburg*, Abbot Commendatary of *Fescan*, against the *Benedictins* of the Congregation of St. *Maur*, takes up the first Chapter. That Piece was printed at *Paris* in 1675; but it is grown so scarce, that M. *Simon* thought fit to reprint it in this Collection; because, says he, it may be of great use to the Bishops, Abbots, and other Clergymen, who are often engaged in Law-Suits with the *Benedictins* of that Congregation.

II. The Columns of *Seth*, mentioned by *Josephus*, make the Subject of this Chapter. That Historian says they were set up in the Land of *Siriad*; but that Country is unknown to us. Our Author conjectures, that the *Jews* contrived these Columns from those of the *Egyptians*, mentioned in a Book of *Manetho*, entitled, *Of the Interpretation of the sacred Books of* Mercury *the Second*. If we may believe *Manetho*, who was an *Egyptian*, *Mercury* II. composed his Books from the Inscriptions, written by *Mercury* I. in the sacred Language of his Country, and placed in the Land of *Siriad*. Thus we read of a Land of *Siriad* in *Egypt*, as well as in *Judæa*; but 'tis no easy thing to know in what part of that Country it was. However, if the History of *Manetho* is genuine, the Land of *Siriad* must be looked for in *Egypt*. 'Tis impossible to know whether the *Egyptians*, or the *Jews*, were the first Contrivers of those Columns. What seems to be certain, says our Author, is, that *Josephus*, who mentions the Columns of *Seth*, has inserted in his Works several things, which he took from the *Egyptians* and *Hellenistical Jews*. He is also accused, not without Reason, of applying to his Nation what *Manetho* says of the Kings Shepherds of *Egypt*, and of metamorphosing *Egyptians* into *Hebrews*.

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Hebrews. He, or ſome *Helleniſtical Jew* before him, might have done the ſame, with reſpect to the Columns in queſtion.

III. The Author thinks, that moſt of the Apocryphal Books, aſcribed to the Patriarchs, and quoted by the ancient Fathers, were forged by the *Helleniſtical Jews*, or thoſe half-Chriſtians, who took many Things from thoſe *Jews*, and from the *Platonick* Philoſophers. Such were the *Gnoſticks*, ſo famous in the very beginning of Chriſtianity. It were to be wiſhed, ſays M. *Simon*, that thoſe ancient Apocryphal Books were ſtill extant: They would be of great uſe to clear many Paſſages of the Fathers, eſpecially in *Clement Alexandrinus* and *Origen*. We have ſtill a long Fragment of the Book of *Enoch* in *Syncellus*, full of magical and cabbaliſtical Superſtitions unworthy of that Patriarch. Father *Kircher* undertook to prove the Authentickneſs of that Book. St. *Jerome* had quite another Notion of it; for he obſerves (*In Catal. Script. Eccleſ.*) that moſt People rejected the Epiſtle of St. *Jude*, becauſe they could not believe that he would have quoted ſuch a ſpurious Book. That Father ſuppoſes in another place (*Comm. in cap.* 1. *Ep. ad Titum.*) as a certain thing, that the Book of *Enoch* was Apocryphal; and that the Apoſtles did not ſcruple to quote ſuch Writings. *Origen* mentions that Book with great Caution; but *Tertullian* (*Lib. de hab. mul. c.* 3.) and other eccleſiaſtical Writers, are very fond of it. It was generally believed in thoſe Times, that the Angels had aſſumed humane Bodies, and married Women. This Opinion was countenanced in the Book aſcribed to *Enoch*; which ſeems to be the true Reaſon why thoſe ancient Fathers expreſſed ſo great a Zeal for that ſpurious Piece. But that very thing may make one conjecture, that the Book of *Enoch* was forged by the *Helleniſtical Jews*, who invented that Story from a Paſſage in *Geneſis*, which they miſunderſtood. Nay, the Forgery might be aſcribed to ſome Chriſtians, eſpecially to the *Gnoſticks*, who brought into the Chriſtian Religion the Opinions of thoſe *Jews*. *Kircher* was ſo extravagant, as to maintain the Truth of the above-mentioned Opinion concerning the Marriage of Angels.

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That Jesuit made it his Business to assert several Paradoxes. St. *Augustin* (*De Civit. Dei, Lib.* 15. *c.*23.) infers from the Authority of St. *Jude*, that *Enoch* writ a Book; but he believes it had been interpolated. The Fragments of that Book, that are extant in the *Last Will of the Twelve Patriarchs*, an ancient Piece, quoted by *Origen*, seem to intimate, that it was written after the Death of Jesus Christ. Those Fragments contain only some moral Precepts, and the Prophecies relating to the Messias: But it appears, from other Fragments of the Book of *Enoch*, that there were many things in it, shewing the Antiquity of the *Jewish* Nation, in opposition to the *Egyptians*, who pretended to have invented Astronomy, Magick, and many other Sciences. This is the Substance of the third Chapter.

IV. In the Fourth, M. *Simon* mentions a Collection of Letters, written by *Isaac Vossius* to M. *Bigot*. *Vossius* says in one of those Letters, that he had been desired, in M. *Simon*'s Name, not to write against his Critical History. M. *Simon* denies it; and at the same time observes, that the Canon of *Windsor* had a great Skill in polite Learning, but was not sufficiently qualified to write upon the Subject in question. He adds, that though there are many learned Men at *Paris*, few understand those Matters. He informs us, that M. *Goulé*, a young Clergy-man of *Rouen*, designs to publish that Collection of Letters, and those of *Nicolas Heinsius*, written to the same M. *Bigot*. They are more considerable for the Beauty of the *Latin* Style, than for the things contained in them.

V. The Design of this Chapter is to shew, that the *Latin* Translation of the History of the Council of *Trent*, written in *Italian* by Cardinal *Palavicini*, is very unfaithful. Father *Giattini*, a Jesuit of *Palermo*, is the Author of that Version, printed at *Antwerp* in 1670, and made from the second *Italian* Edition, which came out in 4*to*. in the Year 1664. The Author takes notice of several Mistakes of that Translator, and observes that the *French* Version of *Josephus*, by M. *Arnauld d'Andilly*, is also very faulty.

VI. The

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VI. The next Chapter contains an Account of the *Specimen Hiſtoriæ Arabum*, &c. publiſhed at *Oxford* by the learned Dr. *Pocock*. 'Tis an excellent Work, and M. *Simon* does highly commend it.

VII, VIII. He makes ſome Obſervations upon the *Ratio Studiorum* of the Jeſuits, printed at *Rome* in their College in 1586. That Book is very ſcarce: 'Tis thought there is but one Copy of it in *France*, lodged in the Library of the *Dominicans* of *Toulouſe*. M. *Simon* believes that *Mariana* inſerted ſeveral things out of it in his Book, wherein he took Notice of the Defects of his Society. A ſmall Treatiſe, entitled *De Opinionum Delectu*, printed in the *Ratio Studiorum*, provoked the *Dominicans* to ſuch a Degree, that they complained of it to the *Spaniſh* Inquiſition, as if the Jeſuits had not expreſſed a due Veneration for the Doctrine of St. *Thomas*. The Jeſuits publiſhed a Second Edition of the *Ratio Studiorum* at *Rome* in 1691. but without the *Delectus Opinionum*. The Preface to this Second Edition is worth reading, becauſe it contains the Reaſons why the firſt was ſuppreſſed. The Tract concerning *the Choice of Opinions* was left out, in Compliance to the *Dominicans*, who were then very powerful in *Spain*. However, the Society did not deſpair to reprint it, when thoſe Diſputes would be over: But they increaſed afterwards, inſtead of ending; and at this very Day both Parties are more incenſed one againſt another than ever they were; and there is no Probability of a Reconciliation. Divines, ſays the Author, *Gens ratione furens*, are not willing to practiſe this excellent Maxim, which they might learn of a Poet.

Non ſentire bonos eadem de rebus iiſdem,
Incolumi licuit ſemper amicitia.

The Author obſerves, at the end of this Chapter, that the Gentlemen of *Port-Royal* are not very exact in their Quotations, and don't much care to conſult the Originals.

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IX. This Chapter contains some critical Remarks upon the Writings of a Professor of the *Sorbonne*, who undertook to confute the modern *Anti-Trinitarians* in his Lectures. The Author pretends, that several Passages of the Scripture, alledged by the Doctor against those Hereticks, and formerly by the Fathers against the *Photinians* and *Arians*, are now of no use against the *Anti-Trinitarians*. Those, says he, who are acquainted with the present Controversy between the Orthodox and the *Socinians*, leave those Arguments in the Books of the *Master of the Sentences*, and of some other Divines who follow him: They ought not to be used in our Disputes with those subtle and cunning Hereticks. He alledges, as an Instance, these Words in *Genesis* xix. 24. *Then the Lord rained upon* Sodom *and upon* Gomorrah *Brimstone and Fire from the Lord out of Heaven*; and adds, that the most learned Commentators, in these latter Times, acknowledge that these Words, *the Lord from the Lord*, are a mere *Hebraism*, which signifies only *the Lord from himself*, and not a Distinction of Persons in God. He does not blame the Professor for quoting the Passage in the first Epistle of St. *John* Chap. v. against the *Socinians*; but only for alledging it as an undeniable Proof of the Trinity. Those subtle Hereticks, says he, will doubtless answer, that there are many Divines, even among the *Roman* Catholicks, who believe that the Passage, concerning the three Witnesses in Heaven, ought not to be understood of a Distinction of three divine Persons in one Substance, but of an Unity of Consent. Whereupon he quotes *Guilliaudus*, Doctor of the *Sorbonne*, the Author of the common Gloss, and Father *Amelote* of the Oratory, in their Notes upon that Passage. He observes, that the learned Criticks, who carefully enquired for the best *Greek* Manuscripts of the New Testament in the Libraries of *Rome*, under the Pontificate of *Urban* VIII. could not find the Verse in question in any Manuscript. Their Collection of various Readings, from the best MSS. in *Rome*, is to be found at the end of the *Catena Græca*, upon St. *Matthew*'s Gospel, printed at *Rome* in *Folio*, in *Greek* and *Latin*. The Professor says, that Cardinal *Ximenes*, who inserted that Passage in his

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Greek Edition of the New Teſtament, took it from ſome MSS. of great Antiquity. M. *Simon* maintains, on the contrary, that the Cardinal did not find it in any Manuſcript. *Stunica*, who ſaw all the MSS. made uſe of for the Edition of *Complutum*, being preſs'd by *Eraſmus* upon this head, could not name any one, wherein that Paſſage was to be found. As for what concerns the Authority of the Fathers, the Author maintains, that all the *African* Writers, who mention that Verſe, lived after St. *Auguſtin*, who had it not in his Bible. But, ſays he, how comes it that this Biſhop, who was converſant in the Writings of *Tertullian* and St. *Cyprian*, could not ſee in thoſe Fathers what our modern Divines pretend to find in them? When therefore *Tertullian* and St. *Cyprian* ſay *tres unum ſunt*, they apply the three Witneſſes upon Earth, *viz.* the Spirit, the Water, and the Blood, to the three divine Perſons. Accordingly, St. *Auguſtin*, following the Explication received in his Church, ſhews that the three Witneſſes upon Earth denote the Father, the Son, and the Holy Ghoſt.

X. The Author maintains, that *Euthymius* did not write a particular Book againſt the *Latins*, as the Gentlemen of *Port-Royal* affirm; and that there is no ſuch Book in the King's Library.

XI. The next Chapter contains ſome Reflections upon the new Edition of St. *Auguſtin*, publiſhed by the *Benedictins*. The Author pretends that they have committed abundance of Miſtakes and Overſights; and gives ſeveral Inſtances of it. I ſhall only take notice of the firſt. St. *Auguſtin*, in the 14th Chapter of his Book *de Dono Perſeverantiæ*, quotes theſe Words of St. *John*'s Goſpel, Chap. xiv. 1. *Credite in Deum, & in me credite.* The *Benedictins* obſerve upon this Paſſage, that there is in the *Louvain*-Edition, *Creditis, you believe*; but in other Editions, and in the MSS. there is, according to the *Greek* Text, *Credite, Believe. A ſhameful Ignorance!* ſays the Author. *Any School-Boy, who has learned the Rudiments of the* Greek *Tongue, knows that*

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πιστεύετε is both in the Indicative and Imperative Mood; and consequently, that it may be rendred You believe, *and* Believe. Our Author does not despise all the Editions of the Fathers, published by the *Benedictins*: He very much commends that of St. *Hilary* ascribed to Dom *Coutant*, a Monk of that Order. There is, at the End of this Chapter, a scandalous Story concerning that religious Society, which I don't think proper to mention.

XII. M. *Simon* informs us, that Father *Bernard de Montfaucon* is the Author of the Book printed at *Rome* in 1699. with this Title, *Vindiciæ Editionis S. Augustini à Benedictinis adornatæ, adversus Epistolam Abbatis Germani, Auctore D. B. de Riviere.* That pretended *German* Abbot is Father *Langlois*, a Jesuit of *Clermont*-College. This Chapter contains another Particular. Some Years ago the *Dominicans* of *Rome* were ready to make an Union, or rather an Offensive and Defensive League with the Gentlemen of *Port-Royal*, under pretence that the latter affirmed that their Doctrine was the same with that of *Thomas Aquinas*. This Union would have been concluded, if Father *Goudin*, since Prior of the great Convent of the *Dominicans* at *Paris*, had not prevented it.

XIII. XIV. XV. M. *Simon*, in Answer to the Bishop of *Meaux*, who had censured his Books, undertakes to shew that *Grotius*, *Arminius*, and the true *Arminians*, are not *Semipelagians*. He says, that he has not blindly followed *Grotius*, since he takes notice of several Mistakes of that learned Man. He shews the Necessity of Critical Learning to understand the Scripture. He maintains, that a Man may depart from some particular Doctrines of St. *Augustin*, without being a *Pelagian* or a *Semipelagian*; and that he can't be charged with *Pelagianism*, without involving in the same Accusation the ancient Ecclesiastical Writers, who lived before St. *Augustin*.

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XVI. M. *Arnauld* is not the only Author of the *French* Translation of the New Testament, commonly called *the Version of* Mons: M. *de Sacy*, and M. *Nicole* had a Hand in it; and some say, that M. *le Maitre* was one of the Translators. That Version, says the Author, looks more like a Paraphrase than a Translation, and is written in a pure and intelligible Style; which is the Reason why it is so much esteemed, especially by the Ladies. The Gentlemen of *Port-Royal*, if we believe M. *Simon*, who are Masters of the Art of Speaking, have but little Skill in the Critick of the Scripture.

XVII. We are told in this Chapter, that those Gentlemen, who were abused in the Epistle Dedicatory prefixed to the New Testament of Father *Amelotte*, prevailed with the Bookseller to suppress it in the Edition of the Year 1688. M. *de Perefixe*, Archbishop of *Paris*, to whom that Epistle was inscribed, being dead, they perswaded the Bookseller to print another, addressed to his Successor. I omit some other Particulars mentioned in this Chapter.

XVIII. As soon as the Jesuits appeared in *Spain*, the Divines of that Country looked upon them as Men who brought a new Theology into the World. The *Dominicans*, who were then in Possession of the Schools, suspected that new Order; and made a Statute, in Concert with the *Augustins*, importing, that their Professors should bind themselves by an Oath, to teach the Doctrine of St. *Augustin* and St. *Thomas*. *Basil Ponce de Leon* (otherwise called *Poncius Legionensis*) published a small Tract in the *Spanish* Language upon that Statute. That Book was translated into *Latin* by a *Polander*, and printed in 12o. in the Year 1632. Our Author makes several Reflections upon it, and upon that Oath; which is also taken by the Divines of *Salamanca*, and the barefooted *Carmelites*. 'Tis observable, that the same Professors, who swear that they will follow the Doctrine of St. *Augustin* and St. *Thomas*, pre-

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tend to have the Liberty of teaching the Opinions of *Scot* and *Durand*, whilſt they are paid for it.

XIX. XX. Theſe two Chapters contain ſome Obſervations upon the Titles of the *Pſalms*. The Author lays down theſe two Maxims. 1. Every Inſcription, that is not to be found in the Original *Hebrew*, but only in the *Greek* and *Latin* Copies, cannot be Divine and Canonical. 2. Every Inſcription, that is in the *Hebrew* Text, is Divine and Canonical, whether it was prefixed by the Writers of the *Pſalms*, or by thoſe who collected them.

XXI. The Author mentions a Book little known, publiſhed in 1632. againſt *Arcudius's Concordia Eccleſiæ Orientalis & Occidentalis in ſeptem Sacramentorum Adminiſtratione*, by *John Baptiſt Catumſyritus*, a *Greek* ſettled in *Italy*; who endeavoured to have the Book of *Arcudius* condemned by the Inquiſition, as being full of Errors, and favouring the Doctrine of *Luther*.

XXII. *Marullus*, a great Enemy to *Politian*, makes the Subject of this Chapter. The Readers will find a better Account of that learned *Grecian*, and of his Quarrel with *Politian*, in M. *Bayle's* Hiſtorical and Critical Dictionary.

XXIII. The Author diſcourſes of the *Variæ Lectiones* of *Petrus Victorius*. The firſt Edition came out at *Florence*, in *Folio*, in the Year 1553. *Turnebus* gives a great Character of that Author. *Victorius* compoſed his critical Books in a Town full of excellent *Greek* MSS. which proved no ſmall Advantage to him. He applied himſelf chiefly to the Study of the *Greek* Writers, whom he preferred to the *Latin*, who, ſays he, took every thing from them. He publiſhed the Works of *Clemens Alexandrinus*, at the Requeſt of Cardinal *Marcello Cervino*.

XXIV. This Chapter treats of *Muretus's Variæ Lectiones*. There are two Works of that Author with that

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that Title: The First is divided into fifteen Books; the Second, consisting of four Books, was published by *Andreas Schottus* at *Augsburg*, in 1600. after the Death of *Muretus*. M. *Simon* observes, that *Turnebus*, and most other Criticks, whom the *Italians* call *Ultramountains*, say a great deal more in one Page, than the *Italians* in ten. *Muretus* followed the Method of the latter. That Writer, tho' a Foreigner, born in the Province of *Limousin*, was admired all over *Italy*. He never had any Master for *Greek* and *Latin*, and made a vast Progress in the Knowledge of those two Languages by his own Industry. There is hardly any Author who writes in a more polite Style.

XXV. M. *Simon* mentions the Book entitled *De Imitatione Christi*, put into better *Latin* by *Sebastian Castalio*, and published in 1563.

XXVI. Our Author gives an Account of *Bucer's* Commentary upon the *Psalms*, published at *Strasburg* in 4to. in the Year 1529. under the fictitious Name of *Aretius Felinus*. That Book being very scarce, I shall set down *Bucer's* Translation of the first *Psalm*, to give the Readers a Notion of his Performance.

" V. 1. Bonus ille qui consiliis improborum non " accesserit, nec instituto flagitiosorum vixerit, & " cum malitiosis societatem non inierit.

" 2. Sed in institutione Autophyis (*So he renders the* " *Word* Jehovah) animum suum habet, eamque die ac " nocte commentatur.

" 3. Habebit is instar arboris in irriguis satæ, quæ " in tempore suum fructum reddit, & foliis est nun- " quam inarescentibus: Nam quicquid egerit, fælix " erit & faustum.

" 4. At secus improbi: Ii siquidem quisquiliis si- " miles erunt, quas dispellit ventus.

" 5. Quare

" 5. Quare improbi in judicium producti haud quaquam subsistent, neque stabunt flagitiosi in comitiis " justorum.

" 6. Etenim vita justorum curæ est Autophyi: Vita " autem impiorum disperibit."

This Version is somewhat affected; and being rather a Paraphrase than a mere Translation, *Bucer* thought fit to add another Translation more literal. The first Verse, translated literally, runs thus: *Felicia illi viro, qui non fuit in consilio impiorum, & in via peccatorum non stetit, & in sede versutorum non sedit.* That Commentator explains most *Psalms* in a literal Sense: Thus, for instance, he understands the 22d *Psalm* of *David*, and the 45th of *Solomon*, as Types of JESUS CHRIST. *Solomon*, says he, is praised in that *Psalm*, for his Beauty and great Eloquence, for his Valour and Power, for his Magnificence and that of his Spouse, and for the Happiness of his Children. I shall occasionally observe, that when this Commentary came out, it was bought and admired by the *Roman* Catholicks; but when they came to know that *Bucer*, a Protestant Reformer, was the Author of it, they try'd it down as an heretical Book.

XXVII. This Chapter is only an Extract of a small Book, written by *Francis Balduinus* (in *French Baudouin*) against *Calvin*. *Francisci Balduini Responsio altera ad Joannem Calvinum.* This Civilian complains, that *Calvin* had published some Letters, which he writ to him in his younger Years, and at a time when he did almost idolize him, *prope Calvinolatra*. He accuses him of being a Plagiary, who had only interpolated, polished, enlarged, and rendered into *French* the Commentaries of *Bucer*, and *Oecolampadius*. 'Tis certain, says M. *Simon*, that abating *Calvin's* polite way of writing, he was not a very great Man. I suppose he means only, that *Calvin* was not a very great Critick. *Balduinus* accuses him of several Mistakes, of confounding *Pella* upon

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upon the *Jordan* with a Town of that Name in *Macedonia*; of saying that *Sabellius* lived after *Arius*, &c. Those, who desire to have a further Account of this Quarrel, may consult M. *Bayle*'s Historical and Critical Dictionary, in the Article *Baudouin*.

XXVIII. M. *Simon* gives us his Thoughts about the Commentaries of *Conrad Pellicanus* upon the Bible. He says, the *Zuinglian* School of *Zurich* had at first very great Men, whom he prefers to the first *Lutherans* of the School of *Wittemberg*, in what concerns the Science of the Scripture. Such were *Leo de Juda*, *Pellicanus*, *Theodorus*, *Bibliander*, *Bullingerus*, and some others. *Pellicanus* had been a *Franciscan* Monk: His Life, written by *Melchior Adam*, contains several curious Particulars. His Commentaries were printed at *Zurich*, in several Volumes in *Folio*. That Commentator keeps generally to the literal Sense. He, and the other *Zuinglian* Divines, says M. *Simon*, are sometimes too Philosophical, and too much inclined to believe that the Heathens will be saved. *Pellicanus* discovers a greater Ability in his Commentaries upon the Old Testament, than in those which he published upon the New. If I am not very much mistaken, says M. *Simon*, the desire of getting a Wife, was the chief Reason that moved him to embrace the Reformation: For in the very beginning of his Commentary on *Genesis*, upon these Words, *It is not good that Man should be alone*, he inveighs against Celibacy, which brought so many Inconveniencies into the Church. The Author gives a great Character of *Pellicanus*, and believes he may be placed among the good Commentators upon the Scripture.

XXIX. A Collection of various Readings upon St. *Matthew*'s Gospel, published by *Saubertus* at *Helmstad*, in 1672. makes the Subject of this Chapter. Our Author does very much commend that Book, especially the fine Remarks contained in the *Prolegomena*. He thinks that Critick ascribes too great an Antiquity to some *Hebrew* MSS. of the Bible.

XXX. This

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XXX. This Chapter contains an Account of a curious Book, entitled, *Fortalitium Fidei*. That Book was written in *Spain*, in the Year 1439. by a *Franciscan* Monk. There are several Editions of it. It was printed at *Nuremberg* in 1449. in *Folio*, and at *Lyons* in 1525. in 8*vo*. M. *Simon*'s Edition came out in 1487. The greatest Part of that Work runs upon the Controversies that were then on foot against the *Jews*, and the *Saracens*, or *Mahometans*. The Author alledges the Objections of the *Jews* against the Christian Religion, and answers them. In the next place, he relates many cruel Things done by the *Jews*, especially in *Spain*, out of Hatred for Christianity. He maintains, that Christians ought not to use any *Jewish* Physician. It has been found, says the Author of the *Fortalitium Fidei*, that the *Jewish* Physicians, at their solemn Festivals, boast of having killed many Christians. 'Tis true, the *Jews* mortally hate the Christians; but 'tis very unlikely, that the *Jewish* Physicians, a sort of Men very greedy of Gain, should be willing to lose their Reputation by such wicked Practices. 'Tis certain, the *Jews* were very powerful in *Spain*; and perhaps their great Power raised several Enemies, who forged such Stories to render them odious. What the Author adds, that the *Jews* have a great Skill in the Art of Poisoning, seems to proceed from the same Cause. Perhaps it might be said, that the Monks, especially the Mendicant Friers, one of whom this Author was, grew jealous of the great Authority of the *Jews*. M. *Simon* observes, as to the Miracles that are said to have been wrought upon Occasion of the *Jews*, that one half at least ought to be rejected. The fourth Book of the *Fortalitium Fidei* concerns the History of the *Saracens*: The Author answers their Objections against the Christian Religion. There are many curious Facts in that Work, not to be found any where else. In the Fifth and last Book, the Author discourses of *Daemons*, and of their Nature and great Knowledge.

XXXI. M.

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XXXI. M. *Simon* makes ſeveral Remarks upon the Habits of Clergymen, occaſioned by a Book of Dr. *Boileau*, upon the ſame Subject, printed at *Rouen* in 1704. and not at *Amſterdam*, as 'tis ſaid in the Title-Page. The Deſign of many Canons, ſays M. *Simon*, that have been made in ſeveral Councils upon that Subject, was only to diſtinguiſh Eccleſiaſticks from other Men, who out of Vanity wore Cloaths of different gaudy Colours, and of a particular Faſhion. It was thought fit that they ſhould be modeſt, even in their Habits; and that their Cloaths ſhould be neither too ſhort nor too long. *Indumenta*, ſays a Council held at *Poitiers* in 1396. *nimia brevitate aut longitudine notanda*. The Modeſty of a Clergyman appeared in his Cloaths, when he affected nothing that was ſingular, and only followed the Cuſtom of his Country. *Clerici*, ſays a Synod of *Langres* held in 1404. *ſervent modum regionis, dum tamen coloribus aut pannis non utantur valde pretioſis, nec nimium fulgidis aut ſordidis*. The Clergy did not wear then Cloaths of a particular Colour: They were only forbidden to wear Red, Green, or any other ſuch Colour. In former Times there was no Diſtinction of Cloaths between the Clergy and the Laity: All Men of any Note wore long Cloaths, as one may ſee in old Pictures. None but the common People wore ſhort ones: Which occaſioned the Word, *Courtaut de boutique*. None were called then *Gown-Men*: But becauſe ſhort Cloaths appeared by degrees to be very convenient, they grew faſhionable. However, the Magiſtrates and the Clergy continued to wear long Cloaths; an Eccleſiaſtick could not wear a ſhort Gown, reaching no lower than his Knee, without acting againſt his Character. It was chiefly upon this Occaſion, that the Councils ordered that the Gowns, or Habits of the Clergy, ſhould hang down to their Heels: *Clericorum Veſtes ſint talares*. I am perſuaded, continues M. *Simon*, that the long Mantles of our Prelates, and the long Trains of the Cardinals, are an Effect of Vanity and Ambition; but every body is ſo uſed to ſee thoſe long dragging Trains, that none but ill humour'd Men will

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will find fault with them. The Bishops and Cardinals distinguish themselves thereby from the inferior Clergy. He adds, that the black Cloaths of Ecclesiasticks in the *West* are only of these latter Times; and he thinks that Colour is more proper for Monks, to shew their State of Penitence and Mortification, than for Ecclesiasticks. Our Author owns, that the Book of Dr. *Boileau* is full of good and curious Learning; but he very much questions, whether his Description of the Bishops of *France* will be acceptable to those illustrious Prelates. We don't live, says he, in those ancient Times, when it was said of the Bishops, *Crosse de bois, Eveque d'or.*

XXXII. XXXIII. These two Chapters, or rather Treatises, concerning *Relicks* and *Indulgences*, are very curious, and will afford me a great deal of Matter. I hope the Readers will not be displeased, if I rather chuse to publish hereafter a large Extract of those two Pieces, than to give now a superficial Account of them.

XXXIV. The Author mentions a Book, published at *Cologne* in 1508. by *Magdalius* a *Dominican* Monk, with this Title, *Correctorium Bibliæ*, &c. He alledges several Remarks of that Author, and makes some Critical Reflexions upon the ancient Books, called *Correctoria Bibliæ.*

XXXV. Father *le Long*, designing to publish a *Bibliotheca Sacra*, consulted M. *Simon* about it. This Chapter contains M. *Simon*'s Answer; wherein he gives him several important Advices upon that Work, which has been published since in 8vo. with this Title: *Syllabus omnium Scripturæ Editionum ac Versionum serie Linguarum quibus vulgatæ sunt dispositarum, cum Notis historicis ac criticis.*

XXXVI. M. *Simon* having received a Copy of that Book, before it was printed, made several Remarks upon it. He expresses a great Contempt for the *Bibliotheque*

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liotheque of Eccleſiaſtical Writers, publiſhed by Dr. *Du Pin*. I can hardly believe, ſays he, that this Doctor, who has got ſome Reputation among the half-learned, is the Author of that *Bibliotheque*. His Extracts are ſo full of Faults, that I thought he had only pointed out to young Scholars ſome Paſſages in the Books, of which he made thoſe Extracts. That Author does not ſeem to underſtand *Latin* in many Places; far from underſtanding *Greek* Books, which he has alſo abridged. Mr. *Simon* takes notice of ſeveral Miſtakes committed by Father *le Long*; and criticizes upon him with great Freedom.

XXXVII. This Chapter contains a Diſcourſe ſent, or ſuppoſed to be ſent from *Holland*, to a learned Gentleman at *Paris*. The Author undertakes to vindicate the *Hebrew* Bible, publiſhed at *Amſterdam* in 1705. by M. *Vander Hoogt*, againſt *a Critical Analyſis* of that Bible, inſerted in the Supplement to the *Paris*-Journal in the Year 1707.

XXXVIII. The late M. *du Hamel* publiſhed at *Paris* in 1699. a Second Volume of literal Remarks upon the moſt difficult Paſſages in the Scripture. M. *Simon* makes ſeveral Reflexions upon thoſe Notes. Among other things, he blames the Author for cenſuring *Mercerus*, becauſe upon theſe Words of *Job* xix. 25. *I know that my Redeemer liveth*, &c. that Commentator follows the *Jewiſh* Interpreters, who do not believe that this Paſſage ought to be underſtood of the Reſurrection. The *Jews* are no leſs perſuaded of the Reſurrection of the Dead than the Chriſtians; and yet none of them did ever alledge thoſe Words to prove that Doctrine, as *Gerard Voſſius* obſerves.

XXXIX. XL. XLI. XLII. In the four laſt Chapters, M. *Simon* anſwers a Book, which the Abbot *Faydit* writ againſt him. I need not give an Account of that Diſpute: It runs upon ſeveral Subjects, that have been frequently treated of. I ſhall only obſerve, that M. *Simon* does not believe, that Purgatory can be proved by the Scripture, without the help of Tradition.*

* An Account of the Fourth Volume of this *Bibliotheque* may be ſeen in Ar. XXXI.

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ARTICLE XXX.

JOHANNIS Frickii V. D. M. Britannia rectius de Lutheranis edocta; seu de Fide Lutheranorum in Romanam minimè pronâ, & de orto apud Britannos è Libello Helmstad. Scandalo Epistolaris Diatriba ad Reverendum Tho. Ittigium, &c. Ulmæ 1709.

That is,

England *better informed about the* Lutherans: *Or, An Epistolary Discourse inscribed to the Reverend* M. Thomas Ittigius, *shewing that the* Lutherans *are not inclined to Popery, &c. By* M. John Frick, *Minister of the Word of God.* Ulm, 1709.

MR. *FRICK* * answers ten Questions proposed by the illustrious Society, established in *England* for the Propagation of the Christian Faith. Those Questions were occasioned by a Change of Religion, which made a great Noise in *Germany* some Years ago, and by an *Answer* ascribed to some Divines, who are said to have favoured that Change. The Questions are as follows.

I. Whether the Princess, who turned *Roman* Catholick, made some Resistance to continue in her Religion?

II. Whether

* Taken from a foreign Journal.

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II. Whether the Prince, her Father, approved that Change?

III. Whether any Preachers, belonging to the Court, ſpoke freely againſt that Change in their Sermons?

IV. Whether the Princeſs was obliged to make a publick Abjuration of her Religion, tho' ſhe was promiſed to be diſpenſed from it?

V. Where that Abjuration was made; and in what Words?

VI. Whether the Divines of *Helmſtad* have been conſulted, either in publick or in private; and what Anſwer each of them made?

VII. What was the Judgment of that Univerſity about the *Anſwer* * in Queſtion, when it came out?

VIII. How the other Univerſities of *Germany* behaved themſelves in relation to that Affair? Whether their Divines writ againſt that *Anſwer*? or whether it appears by their Writings, that all the *Lutherans* look upon it with Indignation?

IX. How that *Anſwer* came to be publiſhed?

X. In what Writings the Papiſts boaſt of a pretended Conformity between them and the *Lutherans*, either at *Mentz*, or *Cologne*, or elſewhere?

M. *Frick* highly commends the Zeal which the *Engliſh* expreſs for the Proteſtant Religion; but at the ſame time he wonders they ſhould be ſo much alarmed, as if *Lutheraniſm* was in great danger, by reaſon of a

* *Viz.* The *Anſwer* that was immediately aſcribed to M. *Fabricius*, and then to the Faculty of Theology at *Helmſtad*.

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ſingle Piece aſcribed without any Proof to a ſingle Doctor; or, at moſt, to a whole Univerſity. Nay, he pretends that ſeveral *Engliſh* Divines, and even ſome Court-Biſhops, have ſhown as great an Indulgence for the Church of *Rome*, as is imputed to the Divines of *Helmſtad*; and yet the *Lutherans* never aſcribed to the Church of *England* the Opinions of ſome private Men. *Nec noſtratibus quiſquam ob paucos Arminianizantes toti Eccleſiæ Anglicanæ dicam ſcripſit.*

The Author, in order to juſtify the *Lutheran* Church, alledges the Teſtimony of Dr. *Spener*, a Man of great Piety and profound Learning. That venerable Divine being conſulted upon this Queſtion; *Whether a Proteſtant Princeſs, courted by a* Roman *Catholick Prince, could hope to be ſaved, if ſhe made an Abjuration of her Religion?* affirmed the Negative, and proved it by undeniable Arguments. In the next place, M. *Frick* mentions ſome Proteſtant Princeſſes of *Germany*, who, by the Direction of their Ghoſtly Fathers, refuſed to be made Queens, notwithſtanding all the Sophiſms of the Jeſuits.

After theſe Obſervations, the Author anſwers the Queſtions propoſed by the *Engliſh*.

1. As to the Firſt, he ſays (only upon a Hear-ſay) that the Princeſs did not yield without great Reluctancy; and that ſhe was prevailed upon at laſt by a baſe and raſh Divine, (*He is dead ſince*) who was ſo bold as to anſwer for the Event, and to pretend to give a good Account of it to God at the laſt Day.

2. As for the Second Queſtion; what has happened ſince is an Anſwer to it.

3. Upon the Third, he anſwers, That many Divines of that Country, and even ſome of thoſe who frequented the Court, gave their Judgment about that Caſe with a truly Apoſtolical Freedom. He mentions two (M. *Niecamp*, and M. *Knoph*) among others; who, perceiving that their humble Remonſtrances, and reſpectful

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ful Exhortations, produced no Effect, imitated the Zeal of St. *Ambroſe*, though in a more reſpectful manner; and declared to the Prince, that they could not give him the Communion with a good Conſcience. An ill Conſtruction was put upon their Chriſtian Boldneſs: However, they have been applauded for it every where; and being deprived of their Offices, they have got good Preferments at *Hanover* and *Hildeſheim*.

4, 5. Upon the Fourth and Fifth Queſtions, M. *Frick* can hardly believe that the Dutcheſs was promiſed to be diſpenſed from making an Abjuration; conſidering that the Church of *Rome* is very rigid in that reſpect. But if they made her ſuch a Promiſe, 'tis certain 'twas not fulfilled; for as ſoon as ſhe came to *Bamberg*, ſhe publickly abjured her Religion before the Archbiſhop of *Mentz*. The Formulary was written in the *German* Language: It was preſented to the Princeſs; and 'tis ſaid in the Relation, that ſhe read it with a loud Voice and a chearful Countenance. She ſwore Obedience to the Pope, as the Vicar of *Jeſus Chriſt*: She promiſed to adhere inviolably to all the Articles of the Council of *Trent*; to live and die in the Communion of the Church of *Rome*, ſuch as it is now; as being the only true Church, out of which there is no Salvation; and ſhe anathematized the Religion of her Anceſtors. This is taken from the Relation publiſhed at *Bamberg*, with the Archbiſhop's Seal put to it.

6. Upon the Sixth Queſtion, M. *Frick* anſwers, that the Divines of *Helmſtad* were not conſulted in a Body, but every one of them in private; and that they gave their Anſwers in the ſame Manner. He has not ſeen their Anſwers; and therefore, like a prudent Man, he ſuſpends his Judgment; and, like a good and charitable Chriſtian, he will not be guilty of any raſh Suſpicion. But he maintains, that it is the conſtant Doctrine of the Divines of *Helmſtad*, that notwithſtanding the many Errors and Abuſes of the Church of *Rome*, and the Pope's Tyranny, the Foundations of Faith and Salvation are not wholly overthrown. However,

they believe that none can be saved in that Church, but those among the People, who keep to the Articles of the Apostles Creed, and when they die, rely only upon the Merits of *Jesus Christ*, according to the ancient Ritual of *Mentz*, *Cologne*, and *Trier*; which is very different from the modern Ritual of the Church of *Rome*, and has always been opposed to the Papists by the *Calixtins*, like the Head of *Medusa*, as M. *Frick* expresses it. In the next place, the Author alledges several Passages of the Divines of *Helmstad*, particularly of *George* and *Ulric Calixtus*; whereby it appears, that they never thought of any Accommodation with the *Roman* Catholicks that follow the Doctrine of the Council of *Trent*.

7. In Answer to the Seventh Question, M. *Frick* alledges the Protestation of the Divines of *Helmstad* against the famous *Answer*. But, because the late M. *Irtigius*, to whom he writ this Epistolary Discourse, wished those Divines had not confined their Apology within the Bounds of a mere Protestation; he is so equitable as to think they had some particular Reasons to go no farther. 'Tis an easy thing for those, who see things only at a distance, to be positive in their Assertions; but if those zealous and peremptory Men found themselves in some critical Juncture, they would, perhaps, find it necessary for the publick Good, to moderate their Zeal with Prudence and Caution.

8. 9. 10. But if the Divines of *Helmstad* had some private Reasons to make only a Protestation, those *Lutherans*, who were not under the same Circumstances, cannot be charged with a shameful Silence upon that Occasion. This is M. *Frick*'s Answer to the last Questions. He names six Divines of other Universities, or Parts of *Germany*, who writ zealously upon that Subject. And to make every Body sensible that the *Lutherans* are far from desiring a Reconciliation with the Church of *Rome*, he alledges several Passages of *Melanchthon*, whose Testimony is the more considerable, because he no less distinguished himself by his Mildness and Moderation, than by his Piety and Learning.

The

The following Words are to be found in his last Will, made in the Year 1540. *Erunt fortassis novæ dogmatum conciliationes Sophisticæ post hanc ætatem, ubi restituentur veteres errores nonnihil fucati, & hæ conciliationes corrumpent doctrinæ puritatem, quæ nunc traditur. De his quoque præmoneo meos, ne Sophisticas conciliationes approbent: Sed hic eruditi hortandi sunt ut advigilent, ne specie pacis & tranquillitatis recipiant dogmatum confusionem, qualis in Sirmiensi Synodo facta fuit.* That is, "Perhaps some Sophists "will hereafter propose a new Accommodation, to re"store old Errors somewhat disguised, and corrupt the "Doctrine that is taught among us. But I forewarn "my Brethren not to approve such a Reconciliation: "And, the Learned are desired to have a care, that "under Pretence of Peace, they don't bring into the "Church a Confusion of Doctrines, like that of the "Council of *Sirmium*."

ARTICLE XXXI.

An ACCOUNT of the Fourth Volume of M. SIMON's Bibliotheque Critique.

THE Fourth Volume of the *Bibliotheque Critique* consists of fifty two Letters. It appears by the First, written to the Count *Marco Dandini* the 20th of *June*, 1672. that Cardinal *Jerome Dandini*, who assisted at the Council of *Trent*, left behind him some Memoirs concerning that Council, which are still extant at *Cesena*, a Town in the Ecclesiastical State. Our Author makes several Reflexions upon the Style of some *Italian* Writers. The Defense of Men of Letters, says he, composed by Father *Bartoli* a Jesuit, is not written in a natural Style, and does not deserve the

* An Account of the Third Volume of that *Bibliotheque* may be seen above, in Article XXIX.

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Encomiums which the *Italians* bestow upon it. As for *Boccacio*, the learned Men of *Italy*, especially Preachers, did wisely to present a Petition to the Pope, that they might be allowed to read that excellent Writer. *Palavicini*, in his History of the Council of *Trent*, took several Expressions from him. That Cardinal writes more like an Orator than a judicious Historian, and might have expressed himself in fewer Words, and with greater Force and Clearness. The Dictionary *della Crusca* is an excellent Work; and those, who undertook to write in its Vindication, made a judicious Choice of the best Authors. There is no *Italian* Writer that can be compared to *Augustin Mascardi* for the Beauty of the Style. If it be true, continues the Author, that he was a Jesuit, and that he left his Order, because he could not have the Liberty of writing in his own Language, his Superiors were very much to blame, for not keeping a Man, who had such a noble Talent, and would have been of great use to them on several Occasions. Whereupon M. *Simon* observes, that the Gentlemen of *Port-Royal*, with an indifferent Learning, got a general Applause by their Writings against the Jesuits, because they writ in *French*, and in a good Style. The learned *Petavius*, being obliged to write against them in a Language which he had not cultivated, did it without any Success; and his great Skill in *Hebrew*, *Greek*, and *Latin*, proved of little use to him. The Jesuits perceived then too late, that they wanted Men qualified to make a vigorous Resistance against the *Port-Royalists*.

Our Author adds, that *Calvinism* made a great Progress in *France* all of a sudden, by reason of several Books written in good *French* for that time; and because the *Roman* Catholicks had no Writers so well skilled in that Language. Few People, says he, are able to judge of Matters of Religion; whereas the very Women pretend to judge of the Style, when Books are written in their Language. *Boccalini* was of Opinion, that the Knowledge of *Greek* and *Latin* had more contributed to the Heresies of these latter Times, than any thing else. M. *Simon* owns that the Knowledge of

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of those two Languages, and of the *Hebrew*, have occasioned some Innovations in Religion; but he believes so many People would not have forsaken the common Doctrine, had it not been for so many Books published in their own Tongue.

The Author proceeds to give his Judgment about *James Mazzoni*. The more I read the Works of that Learned Man, says he, the more I admire his vast Erudition and his great Judgment. His *Conclusions* are his Master-piece: *Gerard Vossius* made a good use of that excellent Work. *Mazzoni* writ against the first Volume of *Baronius*'s Annals, as soon as it came out, and his Manuscript, which was never published, is in the Library of the Great Duke of *Tuscany*. M. *Simon* was informed of this Particular by the Count, to whom he writ this Letter.

II. III. The Second and Third Letters, written to M. *Justel*, contain an Account of the Second Volume of a Collection of Books, composed by some modern *Greeks* against the Church of *Rome*, and printed in *England*.

IV. In the Fourth Letter, the Author mentions a Book entitled, *A Synod held at* Bethlehem, and printed at *Paris* in 1676. That Synod met on Account of the Controversy, that was then on Foot between M. *Claude* and the Gentlemen of *Port Royal*. It was published by the *Benedictins* with a *Latin* Translation. M. *Simon* says that Version is full of gross Mistakes, and gives an Instance of it. The Author of the Synod quotes *Gabriel Severus*, Archbishop of *Philadelphia*, whom he calls Μητροπολίτην τῶν ἐν ἑσπερίᾳ ἀδελφῶν. The Translator renders those Words, *Archiepiscopum Fratrum nostrorum Cretensium*; whereas he should have rendered them, *Fratrum nostrorum, qui sunt Venetiis*. Tho' *Gabriel* was Archbishop of *Philadelphia*, and not of *Crete*, he made his usual Abode at *Venice*. Besides, instead of ἐν ἑσπερίᾳ, it should be Ἐνετίᾳ; for so the Printers at *Venice* call that City, when they print any Book written by the Modern *Greeks*. The *Benedictins*, being ashamed of such a faul-

a faulty Edition, suppressed it, and published another in 1678. entitled, *Synodus Hierosolymitana*, because that Synod was actually held at *Jerusalem* in 1672. under *Dositheus* Patriarch of that City.

V. When *Nicolas Heinsius* heard that the *Benedictins* designed to publish a new Edition of St. *Augustin*, he writ the following Words to M. *Bigot* in the Year 1671. *De nova Operum S. Augustini Editione instituturn laudo; velim tamen addi discrepantias veteris Scripturæ collectas ex membranis; nam Monachi ex insciția, aut præpostera ambitione nimium sibi quandoque tribuunt in recensendis Patribus.* Whereupon our Author, who takes every Opportunity to reflect upon the Monks, particularly upon the *Benedictins*, makes the following Observation. It is no new thing for the Criticks to have an ill Opinion of Men confined to a Cloyster. *John Baptist Pius* called them long ago *Fraterculos bardocucullatos expertes bonarum Literarum.* However, he owns that some distinguish themselves from the ignorant Crew.

VI. It appears by this Letter, that *Guido Fabricius Baterianus* committed a great many Mistakes in translating a Book of *Severus*, written in *Syriack*, concerning the *Ceremonies of Baptism, and the Sacred Synaxis.* That Book was printed by *Plantin*, in 1572.

VII. *Sebastian Munsterus* was well skilled in the *Hebrew* Text of the Bible, but was not so well versed in *Rabbinical* Books. M. *Simon* mentions several Mistakes committed by that Author, in his Translation of a compendious Logick, written by a Rabbin.

VIII. The Author pretends to shew, that the *Benedictins*, in publishing new Editions of the Fathers, are more acted by their own Interest, than by a Desire of promoting the Publick Good. In the next place, he shews that the Commentary of *Hesychius* upon *Leviticus*, and the *Speculum* of St. *Augustin* have been very much corrupted. Lastly, he observes that the Doctors of the *Sorbonne* condemned some Opinions in the XVIth Century, which are now generally approved. They censured

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ſured *Eraſmus* for ſaying in a Letter prefixed to his Paraphraſe upon the firſt Epiſtle to the *Corinthians*, that ſome Learned Men believed, that the Books, commonly aſcribed to *Dionyſius* the *Areopagite*, were written by a later Author. Their Cenſure is expreſſed in theſe Words. *Non verè eruditis, ſed temerariis & novitatum ſtudioſis videtur non eſſe Dionyſius Areopagites, qui libros Eccleſiaſticæ Hierarchiæ conſcripſerit, quandoquidem ab ipſo Dionyſio Areopagita fuiſſe conſcriptos conſtat.* 'Tis now the general Opinion that thoſe Books are ſpurious. *Faber Stapulenſis* was very ill uſed by the ſame Doctors, becauſe he aſſerted that Three different Women, mentioned in the Goſpel, were wrongly confounded with *Magdalen*. They condemned his Aſſertion, and forbad to maintain it in the Pulpit, in publick Diſputations, and in writing; and yet *Faber Stapulenſis* was in the right. *Sententiæ numerantur, non ponderantur.*

IX. This Letter has been printed in the XXIVth Article of this Volume, to which I refer the Reader.

X. The Author informs us, why the laſt Edition of *Maldonat*'s Diſputations upon the Sacraments, publiſhed at *Paris* in 1677. is ſo little enquired after; whereas the firſt had a very great Sale. The Reaſon of it is, that ſome ſmall Tracts of that Author concerning Free Will, Grace, and Predeſtination, contrary to the Doctrine of St. *Auguſtin*, have been inſerted in the new Edition. *Maldonat* was accuſed of ſeveral Hereſies by the *Paris* Divines; but the Parliament acquitted him. Our Author obſerves that the Sentence, pronounced by the Parliament, is to be found in the firſt Editions of *Maldonat*'s Commentaries upon the Goſpels; but the Jeſuits left it out long ago. I don't queſtion, ſays he, that they had ſome Reaſons for it: That wiſe and prudent Society does nothing but *ad majorem Dei & Beatæ Virginis Gloriam.*

XI. This Chapter contains ſeveral Reflexions upon a Book of Dr. *Raynolds*, entitled *Cenſura librorum Apocryphorum Veteris Teſtamenti contra Pontificios*, &c. That Doctor, ſays M. *Simon*, who aſſiſted at the Conference of *Hampton-*

Hampton-Court, was for suppressing some Ceremonies of the Church of *England*, chiefly because they were practised in the Church of *Rome*. Whereupon King *James* I. told him, by way of Raillery, that he should wear no Doublet, because the *Roman* Catholicks wore it. Our Author owns that Dr. *Raynolds* was a Learned Man, who consulted the Originals; and he gives a great Character of his Performance.

XII. The Opinion of those who maintain that the Earth moves, was condemned by a Decree of *Rome*. Whereupon the Author observes, that M. *Hardy*, a good Christian, and a good Mathematician, told him several times, that Cardinal *Bellarmin* obtained that Decree, because he was informed that some *German* Jesuits were fond of *Copernicus*'s Doctrine, and designed to teach it. *Didacus Stunica*, a *Spanish* Divine, who writ a Learned Commentary upon *Job*, printed at *Toledo* in 1584. maintains the Opinion of *Copernicus*, when he explains these Words of the IXth Chapter, *Qui commovet Terram de loco suo, &c. Which shaketh the Earth out of her Place, &c.* That Interpreter concludes with this Observation: *Denique nullas dabitur Scripturæ sacro-sanctæ locus, qui tam aperte dicat Terram non moveri, quam hic moveri dicit.* M. *Simon* informs us that the first Fathers of the Oratory had in a manner design'd to introduce *Plato*'s Philosophy among them. He wishes *Aristotle*'s Philosophy was entirely banished from the Schools. But, says he, what would have become of St. *Thomas*, if *Aristotle* and his Commentators had been wholly laid aside?

XIII. We are told, that the Epistle Dedicatory, Inscribed to the Bishop of *Condom*, and prefixed to the second Edition of the *Ceremonies and Customs of the Jews*, published by M. *Simon* in 1681. was not written by him, but by M. *Fremont d'Ablancourt*. The Second Particular mentioned in this Letter, is, That the Lines, printed between Two Crotchets in that Edition, were added by the Approbator.

XIV. The Author discourses of a Manuscript of the Four Gospels, written in the *Coptic* Language. That Manuscript is in the King's Library: There is in it

it a Figure, representing *Jesus Christ* giving the Communion to his Apostles. They receive it standing, and bending their Heads, after the manner of those who worship. At this very Day, says M. *Simon*, the bending of the Head is a Sign of Adoration in the *East*. He adds, that 'tis not above a Hundred Years, since the Canons of *Lyons* kneel down at the Elevation of the Host.

XV. *Faber Stapulensis* (*le Fevre d'Etaples*) made a *French* Translation of the New Testament, without putting his Name to it. His Version of the Four Gospels is in the King's Library. The Second Part, containing St. *Paul*'s Epistles, also came out in the Year 1523: and is still more scarce than the first. That first Edition was printed by *Simon de Colines*, in a very fair half *Gothick* Letter. The *French* Version of *Faber Stapulensis* has been reprinted more than once, and inserted in the *French* Bible published at *Antwerp* in 1530. *James de Rely*, Doctor of the House of *Navarre*, Dean of St. *Martin* of *Tours*, and Bishop of *Angers*, published a *French* Translation of the Bible, under the Reign of *Charles* VIII. There was another before, made from the *Latin* of *Comestor*, and published by *Guiars des Moulins*. *Faber Stapulensis* rightly observes, in his Preface to the Second Volume of his Translation, That the *French* Bibles, printed before his Version, were full of Faults, and Additions; and that many Things had been left out. That Learned Man was encouraged by several Lords and Ladies of the Court, to put out a new Translation of the Bible; and notwithstanding his great Credit, he was censured for it by the *Paris*-Divines.

XVI. This Letter concerns the *Bibliotheque* of *Apollodorus*, published by *Tanaquillus Faber*. I need not mention M. *Simon*'s Reflexions upon it. He tells us, that *Meziriac* did not leave behind him a Commentary upon *Apollodorus*, as it has been reported. The Commentaries of that Learned Man upon *Ovid*'s Epistles, translated by him into *French*, are full of excellent Remarks upon the Ancient Mythology. They were printed in 8vo, at *Bourg* in *Bresse*, in 1632. and are grown very scarce, even

ven at *Paris*. There are few *Latin* Books that contain so many good Things, relating to Philology and Critical Learning.

XVII. *Sebastian Pfochenius* published a *Latin* Dissertation; wherein he pretends to shew, that the New Testament is written in a true *Greek* Style; and that therefore what has been said by several Learned Men, concerning the *Hellenistical* Language, is a modern Fiction. That Author does hardly alledge any Reason to prove his Opinion, besides several Examples taken from the Ancient *Greek* Poets. M. *Simon* says, he takes a wrong Method; because the Style of the *Greek* Poets does frequently differ from the common Use of the *Greek* Tongue. At the End of this Letter, the Author takes notice of the *History of the Rites and Customs of the Jews*, written by *Leo de Modena*, a Rabbin of *Venice*. There have been Two *Italian* Editions of that Book. *Gafarel* is the first, who published it at *Paris* in 1637. But the Author, finding that Edition undecurate, reprinted it at *Venice* in 1638. with this Title: *Historia de' Riti Hebraici, Vita, & Osservanze degli Hebrei di questi tempi, di Leon Modena Rabi Hebreo da Venetia.* He left out in the Second Edition some Passages, that were in the first. The Publick knows, that M. *Simon* has put out a *French* Translation of that Book, and added a Supplement to it.

XVIII. The *Latin* Style of *Lipsius*, and the History of *Tacitus*, make the Subject of this Letter. *Henry Stephens*, who looked upon the Style of *Lipsius* as a contagious Distemper, that spread every where, published a Book against it with a very odd Title. *De Lipsii Latinitate (ut ipsimet Antiquarii antiquariam Lipsii stylum judicavant) Palæstra prima Henrici Stephani Parisiensis, nec Lipsiomimi, nec Lipsiomomi, nec Lipsiocolaxis, multoque minus Lipsiomastigis.* He had this Book printed in 1595. when he was at the Fair of *Francfort*. That Learned Printer brings in two Combatants, *viz. Philokenus*, and *Misokenus*. *Stephens* keeps, as it were, a Medium between both. The Design of this Discourse is to condemn *Lipsius* for taking too great a Liberty in his *Latin* Style.

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Style. That Learned Man had many Followers, whom *Henry Stephens* calls *Antiquarios*, *Antiquariorum Sectam*. He compares that Sect of *Antiquaries* to the *League*, which did so much Mischief to *France*. He says, that as the League forsook their Lawful Prince, and brought a Multitude of Foreigners into the very Heart of the Kingdom; in like manner, that Sect of *Antiquaries*, which grew very powerful, and increased daily, had declared against the true Queen of the *Latin* Tongue, and used their utmost Endeavours to dethrone her. *Scioppius*, in a Book entitled *De Stylo, sive, de Styli historici virtutibus & vitiis Judicium*, says, there was no Ancient or Modern Writer that ever took so great a Liberty in his Words; insomuch that one might make a whole Book of his Innovations in the *Latin* Tongue; Which he proves by many Examples. The same Critick charges him with an Affectation of using too many *Archaisms*, or old Words; and gives several Instances of it.

Lipsius is an admirable Author, abating his Style. His Notes upon *Tacitus* procured him a great Reputation. *Boccalini*, in his *Ragguagli di Parnasso*, feigns in a very agreeable manner, that *Lipsius* was impeached before the Tribunal of *Apollo*, as an Idolater, who knew no other God but that impious Historian. *Lipsius* appeared in Chains before *Apollo*, who, in the Presence of a Crowd of *Literati*, pronounced this Sentence against him. "*Tacitus*, said he, is odious to all good Men, "and contemned by the Professors of the *Latin* Tongue "for the Novelty of his Style, the Obscurity of his "Discourse, and his concise Diction. He is full of "cruel and impious Maxims in Politicks, and so mali-"cious as to represent the most horrid Actions as so ma-"ny Acts of Piety, and the most holy as proceeding "from the worst Principles. Thou art the only one "among my *Literati*, said *Apollo*, speaking to *Lipsius*, "who pretendest in my Presence to worship, as a God, "a Man who plainly shews by his Writings, that he "never knew a Deity." That Prince and Sovereign Master of the Sciences went on, and made a horrid Description of *Tacitus*'s History. He shewed how many Evils that impious Book had occasioned in the World,

World. But *Lipsius*, with all the Respect due to the Majesty of *Apollo*, boldly maintained what he had advanced, *viz.* That *Tacitus* is the Master of all Judicious Historians, the Father of Human Prudence, the Oracle of the true Reason of State, the Master of the Politicians, the Chief of those Writers, whose glorious Performances contain more Thoughts than Words. *Lipsius* further enlarged upon the great and rare Qualities of *Tacitus*, whose Works should be continually in the Hands of those Princes, who desire to learn the Art of Commanding. As for the Religion of that Author, whom *Apollo* called an Impious and Atheistical Man; *Lipsius* undertook to prove, that of all the Heathen Writers none but *Tacitus* attained to such a Degree of Perfection, as to know how necessary it is in point of Religion to believe by mere Faith those Things, that can neither be seen, nor proved by Reason. *Quanto nelle cose della Religione vaglia la fede di quelle cose, che non si veggono, ò non si possono provar con la ragione.* Whereupon he alledged this admirable Passage of *Tacitus*: *Sanctiusque ac reverentius visum, de actis Deorum credere, quàm scire.* A most Holy Saying, added *Lipsius*, which deserves to be seriously considered by those Divines, who have undone themselves in their Writings by their too great Subtilty. *Apollo*, being moved with these Words, ordered the Prisoner to be set at Liberty, and embraced him in a very friendly manner.

This Account is continued in Artic. XXXIII.

ARTICLE XXXII.

GRONINGEN.

M. *Pagenstecher* has published a second Edition of a Book, consisting of short Aphorisms upon the *Institutes* of *Justinian*.

A. A. Pagenstecheri Manualium ad Institutiones Juris, siveque ad has editos Aphorismos Repetita Prælectio. Subjiciuntur ejusdem

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ejusdem Dissertationes de Jure Naturæ, & Juris Auctoritate: Item, Fridericus Primus, & Regularum Juris Canonici Paraphrasis. Groningæ 1710, in 12o.

The other Pieces, added to the Aphorisms, were also published before. There is nothing new in this Edition but the Preface, wherein the Author informs us, that his Friends advised him to insert in this Volume the Oration he made last Year *concerning the Nature and Privileges of old Men.* But he did not think fit to do it: However, he designs to publish that Piece in another Book, which he has entitled, *Periculæ suæ Academica.* In the mean time he has inserted in his Preface a Fragment of that Oration, because he was informed that several Persons wondered he should say, that a Man of 70 Years of Age may be put to the Torture. In Answer to the Law, which seems to be against him, he says it does not concern old Men in general, but only those that groan under the Weight of their Years, *ætate defectis.* The Author makes a great Difference between those two things. There are, says he, many stout old Men, that may very well endure the Rack. We have seen, continues he, a Man of Fourscore and seven Years, who got a Child by his Maid. *Massinissa* gave a Proof of his Manhood at 86 Years of Age. *Paul Zacchias*, speaking of *Platerus*, says that his Father, being 72 Years old, married a second Wife, by whom he had six Sons and one Daughter at 82 Years of Age; and that his Grandfather got his Wife with Child when he was above a Hundred Years. Can it be said of such old Men, that they groan under the Weight of old Age? *Thomas Parr* married at 120 Years of Age, and lived many Years with his Wife, who gave a very good Account of his Conjugal Performances. *Pietro della Valle* mentions one *Gaspar Dragonetti*, who at 115 Years of Age had all his Teeth, and used no Spectacles. From all these Examples the Author infers, that there is a great Difference between old Men in general, and those that are *ætate defecti*, as the Law expresses it. The Man, who occasioned this Dispute, was 70 Years old, but very

ſtout. He could get on Horſeback without any Help, and travel on Foot without being weary. In a word, he appeared very ſtrong and vigorous; and therefore M. *Pagenſtecher* declared he might be put to the Torture.

ARTICLE XXXIII.

A CONTINUATION of the Account of the Fourth Volume of M. SIMON's BIBLIOTHEQUE CRITIQUE. (*See Art.* XXXI.)

XIX. M. *SIMON* gives his Thoughts about *Procopius*'s Commentary upon the *Octateuch*, or the eight firſt Books of the Bible. We have only a *Latin* Tranſlation of that Work, printed at *Zurich* in 1555. That Commentary is very ſcarce: The Original *Greek* is in the Library of *Augsburg*; and it were to be wiſhed that ſome learned Man would publiſh it. One may very well doubt, whether the Tranſlator has always expreſs'd the Senſe of his Author, who is full of curious and critical Reflexions, eſpecially upon the Pentateuch, where he quotes the *Hebrew* Text, the *Samaritan*, and the ancient *Syriack* Verſion. The Explications of *Procopius*, mentioned in this Letter, have nothing in them that is remarkable; and therefore I ſhall ſay nothing of them. I ſhall only add, that M. *Simon* highly commends the Work of that ancient Interpreter.

XX. The Author owns, that the Proteſtants gave Occaſion to the *Roman* Catholicks to cultivate the Study of the Holy Scripture more carefully than they did before; but he maintains, that long before there were

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were any Protestants in the World; some learned Men used their utmost Endeavours to restore the Knowledge of the sacred Writings, and of polite Learning, and to banish the Ignorance that prevailed in the Schools. He reckons among those learned Men the famous *Trithemius*, who rather chose to leave his Abby of *Spanheim*, and his fine Library, than to continue with vicious and ignorant Monks. That Abbot gives us a strange Character of the Schoolmen of his Time. In a Letter, which he writ in 1506, to his Brother, who had taken his Doctor's Degree, he freely says, "I make no great Account of a noble Title without "Learning, or of a great Name attended with little "Knowledge. We have many Doctors, but we want "learned Men. —— What signifies a Hoop over the "Door of a House, where no Wine is to be sold? "Or a Royal Scepter, in the Hands of a Fool?" The Abbot shews in the same Letter, that Learning had been revived by the Invention of Printing; that no Body could complain of want of Books; and that it was an easy thing to grow learned at a cheap Rate. He adds, that Masters were to be had every where, not only for the *Latin* Tongue, but also for the *Greek* and *Hebrew*. He calls his Age a Golden Age, in which the Study of good Learning had been happily restored. *Neque desunt hodie bonorum Præceptores Studiorum; sed ubique terrarum abundant in omni varietate disciplinæ, non solum in Latina, sed in Græcâ Lingua atque Hebraica. Hæc sunt verè aurea tempora, in quibus bonarum literarum Studia multis annis neglecta refloruerunt.* Whereupon M. *Simon* asks his Protestant Friend, in a triumphant manner, *Where was then your Sect, which began only many Years after with some Monks, who had learned* Greek *and* Hebrew *in their Convents?*

This Question appears to me very insignificant. The Protestants will not deny that there was some Learning in *Europe* before the Year 1517, which is the Epoch of the Reformation; but they might reasonably desire M. *Simon* to answer the following Questions: Whether it be not true, that the Protestants

were more learned than the *Roman* Catholicks in the Beginning of the Reformation? Whether Learning would have been so universal in *Europe*, had it not been for the Reformers? Whether the Holy Scripture would have been so well understood, and so many critical Commentaries written upon it, if no Alteration had been made in the Doctrines of the Church of *Rome*? Whether the *Roman* Catholicks were not in a manner forced to apply themselves to the Study of that Holy Book, in order to answer the Arguments which the Protestants took out of it? *Trithemius* himself plainly shews, that it was no easy thing to overcome the Ignorance which prevailed in his Time. After he had been twenty four Years in his Abby of *Spanheim*, says M. *Simon*, he retired into another Abby, to avoid the Fury of his Monks, who were violently exasperated against him, because he made it his chief Business to study the Bible. Having resolved to be no longer a Witness of their disorderly Lives, he removed into another Convent, where he might quietly go on with his Studies. "Be pleased "to hear, *says he to those unruly Monks*, what you have "done against me, that you may know I have not "left you without good Reasons for it. You have "always been displeased with me, because I studied "the Holy Scripture: Far from respecting the Wri-"tings I publish'd, you laughed at them. Nay, you "went farther still: Not contented to ridicule the "Books I writ by Order of our Fathers, you spoke "ill of them among the Ignorant."

I should be too long, continues M. *Simon*, if I should give a particular Account of *Trithemius*'s Complaints against his Monks, who mortally hated him, for no other Reason, but because he was a Lover of Learning, and spent part of their Revenue upon Books: Such an Expence appeared intolerable to those idle and voluptuous Men. Our Author adds, that nothing could be more holy than the Order of the *Benedictins* in its first Beginning. Several Princes, who looked upon them as Men useful to the Church and State,

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State, in Times of Ignorance, bestowed vast Riches upon them. Those Monks kept publick Schools, and were, in a manner, Masters of the Sciences: But their Wealth occasioned their Idleness; and, far from cultivating Learning, they could not abide those who applied themselves to it. To conclude this Head, I must observe, that *Trithemius* was accounted a Magician in his own Time, because he had some Learning: *Magus*, says he, *me plerique arbitrantur*.

XXI. M. *Simon* gives an Account of *Reuchlin*'s Letters, to shew the State of Learning in *Europe* before the Reformation. The Particulars he mentions out of those Letters, are not very remarkable. *Reuchlin* and *Picus Mirandula* were the first Restorers of the *Hebrew* Tongue.

XXII. This Letter was written to M. *Justel*, in 1686, the Year after the Revocation of the Edict of *Nantes*. The Protestant Religion being suppressed in *France*, the King put out a Proclamation, importing, That all the Books written against the Church of *Rome*, should be prohibited. The Attorney-General of the Parliament of *Paris* represented to the Court, that it was necessary to make a Catalogue of the Books, which might be comprehended in that Proclamation. Whereupon the Parliament made a Decree, whereby the Archbishop of *Paris* was ordered to draw up a Catalogue of the Books that were to be prohibited; which he did accordingly. M. *Simon* says, that Catalogue was made very carelessly. He was surprised to find in it the Book entitled, *Acta & Scripta Theologorum Wirtembergensium, & Patriarchæ Constantinopolitani D. Hieremiæ*. That Work was printed at *Wittemberg* in 1586. M. *Simon* pretends, that the Answers of that Patriarch of *Constantinople* are one of the best Things that can be alledged against the Protestants; because it appears from them, that the *Greek* Church agrees in most Articles with the Church of *Rome*.

The Commentaries of *Grotius*, and his Theological Works, occasioned a great Contestation. Dr. *Faure*, and some other zealous *Augustinians*, used their utmost Endeavours to get them placed among prohibited Books. Their Reason for it was, that *Grotius* openly declared against the Doctrine of St. *Austin*. Some of them added, that he was an *Arminian*, and even a rank *Socinian*. But the Booksellers, who had Notice of it, being very much concerned in that Affair, because they sell many of those Books, represented, that Part of *Grotius*'s Commentaries had been printed first at *Paris*, and then in *Holland*. Whereupon it was ordered, that the Works of that Author should be sold without any Hindrance. The zealous *Augustinians* were vexed at it; but it was not in their Power to prevent it. The Archbishop of *Paris* thought the Petition of those *Augustinians* was not altogether free from *Jansenism*. Besides, a Memorial had been put into his Hands, shewing, that the Theological Tracts of *Grotius*, printed at *Amsterdam* in 1679, and added to the new Edition of his Commentaries, were full of things directly opposite to *Calvinism*. The Prelate was also told in that Memorial, that *Grotius* lays down in the same Tracts many Principles and Maxims, not only contrary to the Innovations of the Protestants, but also tending to support the Authority of Kings. In a word, that if one should weigh the Good and Evil, which might arise from the Books of *Grotius*, the Good would very much counterbalance the Evil. Lastly, it was said in that Piece, that the Prohibition of the Works of that great Man would please the *Calvinists*, and the factious Divines of *France*.

XXVII. The great Skill of *Gaulmin*, in the *Oriental* Languages makes the Subject of this Letter. There is in the King's Library a Copy of the New Testament, published in *Arabick* by *Erpenius*. That Copy, which did belong to *Gaulmin*, is full of learned Notes, written in the Margin with his own Hand, and of great use to understand the sacred Writers, especially the

the Style of the New Testament. *Gaulminus* observes upon *Matt.* ii. 1. that the *Persian* Translation of the New Testament was made by an ignorant Man, *ab imperito homine*, at the Solicitation of the Jesuits. He says, that these Words in the 14th Verse, *A City that is set on an Hill, cannot be hid*; and in the next Verse, *Neither do Men light a Candle to put it under a Bushel*, are proverbial Expressions used among the *Jews*. He adds, that what is said of the *Beatitudes* in the same Chapter, is also taken from the same proverbial Expressions, as it appears from the *Talmud*, and other *Jewish* Books. That learned Man observes, that Our Saviour took the Lord's-Prayer from those that were used among the ancient *Jews*, only with some few Alterations. He also clears these Words of the Lord's-Prayer, Ver. 12. *And forgive us our Trespasses, as we forgive them that trespass against us*; by quoting a like Phrase out of the Tract entitled, *Pirke-avoth*, which is one of their most ancient moral Books, containing the Apophthegms, or remarkable Sentences of their Doctors. Thus it appears, that this fine Sentence was used in their ancient Synagogues. The 9th and 10th Verses of the VIIth Chapter, where we read, *What Man is there of you, whom if his Son ask Bread, will he give him a Stone? Or if he ask a Fish, will he give him a Serpent?* are, according to *Gaulminus*, Proverbs that were common among the *Jews*, and known to all the Inhabitants of *Syria*. He makes the same Observation upon the 15th and 16th Verses, *Beware of False Prophets, which come to you in Sheep's Cloathing*, &c. 'Tis, says he, a proverbial Expression, that is frequently to be found in the Books of the *Jews* to denote Hypocrites. "Jesus Christ, and his Apostles, "adds M. *Simon*, were born *Jews*, and spoke to the "*Jews*; and consequently there was a Necessity for "them to speak in their own Language. That Peo"ple, though dispersed all over the World, have al"ways preserved, particularly in the Books of their "Doctors, some Locutions and Usages peculiar to "them. Parables and Proverbs have been in vogue "at all times in *Syria*, and even among other *Eastern*

" Nations; and therefore *Gaulminus* took a right Method " in explaining the Words of Jesus Christ by the pro- " verbial Expressions commonly used by the *Jews*. " I know, continues he, that this sort of Observa- " tions are not approved by most of our Divines, be- " cause they do not apply themselves to the Study of " the Languages. I might have now more Reason to " say what the learned *Gaulminus* said, in an Epistle " Dedicatory, prefixed to one of his Books, that it is " an unhappy thing for a Man to know what many " are ignorant of; and even that it is a dangerous " thing to know what no Body else knows. *Infelix* " *eruditio est scire quod multi nesciunt, etiam periculosa sci-* " *re quod omnes ignorant.*"

XXIV. This Letter contains several Remarks upon the *Armenian* Bible, printed at *Amsterdam* by the *Armenians*, and upon their Liturgy. M. *Simon* is inclined to believe, that *Uscan*, the *Armenian* Bishop, inserted in that Edition the famous Passage concerning the three Witnesses in Heaven, and some others, because he found them in our Bibles. *Nicon*, in his Book entitled, *De pessimorum Armeniorum pessima Religione*, accuses the *Armenians* of having left out of their New Testament the 43d and 44th Verses of the XXIId Chapter of St. *Luke*, and the History of the Woman that was surprised in Adultery. But, says M. *Simon*, that *Armenian* Controversist was in the wrong to charge his Nation with a thing, that might as well be objected against many *Greeks* and *Latins*; since those Passages were not to be found in a considerable Number of *Greek* and *Latin* Copies in the very first Ages of Christianity. And therefore all that could have been said against the *Armenians*, was, that they had followed in their Translation some antient Copies, wherein those two Passages were not to be found. If Bishop *Uscan*, or some other *Armenians*, have inserted them since, M. *Simon* thinks they ought to be commended for it. The latter part of this Letter contains some Reflexions upon the Life of *Mesrop* an *Armenian* Hermit, who lived under the Reign of the Emperor *Theo-*

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dosius the younger, and upon the Ecclesiastical Books of the *Armenians*.

XXV. The Author gives an Extract of a Book written by *William Schickardus*, and entitled, *Bechinath happeruschim, seu, Prodromus examinis Commentationum Rabbinicarum, &c.* That Book, printed at *Tubingen* in 1624, is grown very scarce. M. *Simon* does very much commend it, and says it will serve for a Pilot to sail over the great Rabbinical Sea.

XXVI. We are told that M. *Arnauld* designed to reprint in *Holland*, in five or six Volumes in *Folio*, a Collection of the best Pieces, written by the *Jansenists* concerning Grace and Morality. I am sure, says M. *Simon*, that if the *Jansenists* had only attacked the Jesuits upon their Morality, every Body would have been for them. No Man, tho' never so wicked, will be so bold as to justify bad Morality. He adds, that there is little Difference between the *Jansenists* and *Calvinists* as to their Doctrine concerning the Power and Efficacy of Grace.

XXVII. Those, who have read the Critical History of the Old Testament, know that M. *Simon* ascribes some Transpositions in the *Pentateuch*, both in the *Hebrew* Text and the *Greek* Translation of the *Septuagint*, to a misplacing of several Parts of the Rolls, on which the *Jews* writ their Books. This Letter treats of those Rolls, which are still in use among the *Jews*: The Author says they are more exact than their common Bibles.

XXVIII. The Design of this Letter is to shew, that the Opinion of some Divines concerning the Salvation of the ancient Philosophers, and many other Heathens, is not a new Doctrine. To prove it, M. *Simon* quotes *Justin Martyr*, *Clemens Alexandrinus*, St. *Chrysostom*; *Robert Holcoth*, a *Dominican*, who lived in the XIVth Century; *Payva Andradius*, a *Portuguese* Divine, who assisted at the Council of *Trent*; *Erasmus*, *Zuinglius*, *Pellicanus*,

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canus, and *Bullinger*. Our Author mentions in general a remarkable Paſſage of *Zuinglius*, relating to this Subject. Having that Paſſage by me, I ſhall ſet it down at length, as it is to be found in a Tract of that Reformer, entitled, *Chriſtianæ Fidei brevis & clara Expoſitio*†, and inſcribed to King *Francis* I. *Zuinglius* tells that Prince, that if he governs his Kingdom like *David*, *Ezekias*, and *Joſias*, he will ſee in Heaven God himſelf, and the Aſſembly of all the Saints, and of all the prudent, faithful, conſtant, and courageous Perſons, that lived ever ſince the Beginning of the World. And then he adds: "*Hic duos Adam redemptum ac Redemptorem; hic Abelum, Enochum, Noam, Abrahamum, Iſaacum, Jacobum, Judam, Moſem, Joſuam, Gedeonem, Samuelem, Pinhen, Heliam, Heliſeum, Iſaiam, ac Deiparam Virginem de qua ille præcinuit, Davidem, Ezechiam, Joſiam, Baptiſtam, Petrum, Paulum; Hic Herculem, Theſeum, Socratem, Ariſtidem, Antigonum, Numam, Camillum, Catones, Scipiones; hic Anteceſſores tuos, & quotquot in Fide hinc migrarunt Majores tuos videbis.*"

XXIX. Several learned Criticks affirm, that *Nicolas de Lyra* was not a *Frenchman*: M. *Simon* ſhews the contrary in this Letter. That Author was born at *Lyre* near *Verneuil* in the Province of *Perche*, and in the Dioceſe of *Evreux*, as it appears from his Epitaph in the great Convent of the *Cordeliers* at *Paris*. That Epitaph is to be found among *Swertius*'s Inſcriptions. It begins thus:

Lyra brevis vicus Normanna in Gente celebris
Prima mihi vitæ janua ſorſque fuit.

Nicolas de Lyra, famous for his Skill in the *Hebrew* Tongue, and Rabbinical Learning, at a time when there was ſtill a great Ignorance in the Kingdom of *France*, turned *Cordelier* in the Convent of *Verneuil*, in his

† Zuinglius Oper. Tom. 2. folio 559. verſo. Tiguri. *That Tract is dated from* Zurich *July* 1531.

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his younger Years, and took his Doctor's Degree in the University of *Paris*. He died the 23d of *October* 1340.

XXX. This Letter contains an Account of the *Summa Theologiæ moralis*, written by *Henry Henriquez*, a *Portugueſe* Jeſuit. M. *Simon* makes ſeveral Reflexions upon that Work, and upon the Author, who was very zealous for the Doctrine of the *Dominicans*.

XXXI. It appears by this Letter, that Father *Gondin*, a *Dominican*, left behind him a Book concerning Grace and Predeſtination, which he deſigned for the Preſs. The *Dominicans* have prevented the Publication of that Work. Our Author makes ſome Obſervations upon a Book of *Bradwardin*, Archbiſhop of *Canterbury*, entitled, *de Cauſa Dei contra Pelagium*.

XXXII. M. *Simon* ſhews, that *Leo de Juda*, Author of a *Latin* Tranſlation of the Bible publiſhed at *Zurich*, was neither a converted *Jew*, nor of a *Jewiſh* Extraction, as it has been affirmed by ſeveral learned Men. *John de Juda* his Father was a Country Parſon, who, according to the Cuſtom of thoſe Times, kept a Concubine, by whom he had *Leo de Juda*. This Particular is to be found in a Book, written by a *Zurich* Divine, and printed in that City in 1616, with this Title: *Vindiciæ pro Bibliorum tranſlatione Tigurina, adverſus Jacobi Gretzeri Monachi è Sodalitio Jeſuitico Ingolſtadiani admonitionem*. The *Spaniſh* Divines, notwithſtanding the Severity of the Inquiſition, made no Scruple to reprint the *Latin* Bible of *Leo de Juda*, with the Notes aſcribed to *Vatablus*, though ſome of them were made by *Calvin*. That Tranſlator was aſſiſted in his Verſion by ſeveral Divines of *Zurich*, well ſkilled in the learned Languages, and the Study of the ſacred Writings. He died before he put the laſt Hand to that Work.

XXXIII. We are told upon what Account Father *Mathurin Veſſier*, a *Benedictin* Monk of the Abby of St. *Germain*

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Germain des Prez, resolved to leave his Order, and to retire to *Berlin*, where he got a Wife. One Day as he was going to his Convent, he was informed that his Superiors expected his Return, to condemn him to a perpetual Imprisonment. They had found among his Papers a Book against Transubstantiation, written with his own Hand; and they took him to be the Author of it. But it was a Piece of Dr. *Stillingfleet*, which Father *Vessier*, who understood *English*, translated into *French* at the Request of one of his Brethren. Our Author says, the best thing Father *Vessier* could do, would be to imitate the poor Devil *Belphegor*†, who rather chose to return into Hell with his Brethren the Devils, than to live upon Earth with a Wife.

This Letter contains another Particular. "I suppose, *says the Author to his Friend*, you have heard of "the Quarrels among the learned Men of the Abby "of *St. Germain*. *Dom Mabillon*, who is a Friend of "yours, can give you a full Account of the whole "Matter; for he is very much concerned in it. 'Tis "said, he has done whatever lay in his Power to "leave that Society, in order to enjoy a quiet Life; "and that if he had obtained a regular Abby, which "a great Man asked for him, the Congregation of St. "*Maur* would have lost one of their most learned "Members. But his Majesty thought it more pro"per to bestow that Abby upon a *Cordelier*, who is of "some use to him for his Musick. And, indeed, "the Quarrels of Monks are not a sufficient Reason "for a Religious to leave his Convent: Otherwise not "one Monk would remain in a Monastery. You know "what *Ariosto* says, that in order to sow Divisions in "the Enemies Camp, it was resolved to fetch Discord "out of a Convent; and that they found her in the "very Sacristy.

Here

† *Machiavel* is the Author of a History, or Romance, entitled *Belphegor*.

Here follows another Paſſage out of the ſame Letter. "I muſt tell you a thing, which I have from very "good Hands. Father *Veſſier* inveighed every where "againſt Father *Mabillon*, and ſome Practices of his "Congregation. Being a Man of Learning, and well "verſed in the reading of Manuſcripts, he ſpoke now "and then a bold Truth. He was heard to ſay more "than once, that of twelve Hundred Charters, which "he had peruſed in the Abby of *Landevenet* near *Breſt*, "he found at leaſt eight Hundred that were falſe —— "One Day he let fall theſe Words: *I wonder that M.* "Simon, *who continually reflects upon us on this Account,* "*ſhould ſo frequently praiſe the* Greeks; *who have forged* "*more Writings than our Brethren.* What a Conſolation "for the *Benedictin* Monks, that the *Eaſt* ſhould have "produced more Forgers of falſe Deeds than their "Monaſteries!

XXXIV. This Letter concerns the famous *Expoſition of the Doctrine of the Catholick Church*, written by the late Biſhop of *Meaux*. M. *Simon* obſerves, that the Author communicated it to ſeveral Perſons, before he ſent it to the Preſs; and that he got ſome few Copies printed, which he thought fit to recall. He adds, that the Variations objected to that Prelate by ſome Proteſtant Writers, are altogether groundleſs.

XXXV, —— LII. When M. *Simon*'s Verſion of the New Teſtament came out, it was cenſured by the Biſhop of *Meaux*. The following Letters contain ſeveral Obſervations upon that Cenſure. M. *Simon* vindicates his Tranſlation of ſeveral Paſſages; and ſhews, that, according to the Biſhop's Method, the moſt learned Catholick Commentators will appear favourable to the *Socinians*. He obſerves, among other things, that the Books of Hereticks are of ſome Uſe; that ſome Orthodox Explications are wrongly accounted *Socinian* by the Biſhop; that the *Socinians* took a great many things from the Catholick Interpreters; that whatever is to be found in the *Socinian* Books is not *Socinian*; that

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that the Knowledge of Languages, and critical Learning, are neceſſary to make a good Tranſlation of the Sacred Writings. Laſtly, he very much enlarges upon the double Senſe of ſeveral Paſſages of the Old Teſtament, quoted in the New. "I think, ſays he, it "were much better to ſay, as the moſt learned Com-"mentators do, that thoſe Prophecies, and ſome "others of the ſame Nature, are Applications, that "were in uſe among the ancient *Jewiſh* Doctors; and "that therefore *Jeſus Chriſt* and his Apoſtles are not "the Authors of that way of interpreting the Prophe-"cies. For, to pretend that thoſe Paſſages are con-"vincing Arguments by themſelves, and by the Force "of the very Words, is, in a manner, to give up the "Cauſe to the *Jews*, *Porphyry*, *Julian* the Apoſtate, "and ſome other Enemies of the Chriſtian Religion. "—— The double Senſe, which the ancient *Jewiſh* "Doctors put upon many Prophecies, one of which "they applied to the Meſſias, did not abſolutely de-"pend upon their Fancy; but they followed therein "their Traditions and Uſages —— Our moſt learned "Divines make uſe of thoſe Arguments, taken from "the Interpretations of the *Jews*, to prove that Chriſt "is the true Meſſias; and 'tis one of the beſt Argu-"ments that can be alledged againſt them. They "ſhew them by their own Books, that their Doctors "underſtood of the Meſſias, according to a *Derâ*, or "ſublime Senſe, many Prophecies, which ſeem to "have another Meaning according to the literal "Senſe." M. *Simon* quotes ſome Fathers, and ſeveral Catholick Commentators, who admit of a double Senſe in divers Prophecies relating to the Meſſias. He might have quoted ſeveral Proteſtant Divines, and among others the learned Dr. *Hammond*.

See Article XXXV.

ARTICLE

ARTICLE XXXIV.

ROME.

A Diſſertation concerning the ancient Biſhops Viſitors has been lately publiſhed. The Author ſhews in the firſt place what a Viſitor was, and how he was deputed. He mentions two ſorts of Viſitations that were uſed in the time of Pope *Gregory* I. One was made by a Biſhop Cardinal, and the other by the Biſhop Viſitor. In the next place, he gives an Account of what paſſed, when the Queſtion was to proceed to the Election of a Biſhop, and ſhews what Power the Biſhop Viſitor had in thoſe Aſſemblies. There is, at the end of that Work, a Liſt of all the ancient Metropolitan Churches.

Diſſertatio Hiſtorico-Canonica de Epiſcopo Viſitatore, ſeu de antiquo regimine Eccleſiæ vacantis, ad intelligentiam verborum in regiſtro Epiſtolarum S. Gregorii Magni Viſitator accedas, *Auctore Franciſco Nicolai, Epiſcopo Caputaquenſi, ac junctarum Sedium Præſtanæ, Velinæ, Acopolitanæ, & Buxentinæ. Folio, pagg.* 98.

PARIS.

M. *Hermant*, who publiſhed the Hiſtory of the Military Orders in 1678. has put out a Second Edition of his Hiſtory of Religious Orders, in four Volumes in 12o.

Hiſtoire des Ordres Religieux, & des Congregations Regulieres & Seculieres de l' Egliſe, avec l' éloge & la vie en abregé de tous les Patriarches, & de ceux qui y ont mis la réforme, ſelon l' ordre des temps; le Catalogue de toutes les Maiſons

Maisons & Couvens de France, le nom des Fondateurs & Fondatrices, & les années de leur fondation. Par M. Hermant.

M. *Damont*, a Chirurgeon of *Auch*, has lately made an Experiment of a Remedy, in the Presence of M. *Mareehal* and his Son, Chief Chirurgeons to the King. That Remedy is extracted from Gold; and he calls it *Diaphoretick Gold*. He believes 'tis a Specifick for the Gout and Rheumatism. He has cured with it some Cancerous Tumours in the Breast, and some Excrescencies in the Fundament, attended with an involuntary Efflux of the Excrements.

The famous *Edelink* began to engrave the Picture of M. *Mignard*, representing *the Queens of* Persia *at the Feet of* Alexander; but being prevented by Death, he left the Work imperfect. M. *Drevet* has lately finished it, and so well imitated M. *Edelink*, that no Difference can be observed in their way of Engraving. The new Stamp is valuable, not only for this Singularity, but also upon another Account; for M. *Drevet* has so contrived the Shadows, as to give the Figures a Force and Vivacity which they have not in the Picture, though worthy of the great Painter whose Work it is.

CAEN.

FATHER *Augustin Souciet* has published a *Latin* Poem *upon Comets*. The Author shews himself to be a good Poet, and a good Philosopher.

WOLFEMBUTEL.

OUR illustrious Prince, who is a great Lover of Learning, and the Protector of the Sciences, has lately bought the Manuscripts of the famous *Marquardus Gudius*; and they have been brought into his Noble Library. He was afraid that Treasure would be dispersed,

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perſed, or removed out of *Germany*. The learned *Gudius* had a vaſt Number of Manuſcripts, chiefly of ancient *Greek* and *Latin* Authors; many of which have never been publiſhed, and others deſerve to be carefully compared with the printed Copies. There are very few publick Libraries in *Germany*, that contain a more valuable Collection of Manuſcripts than that of the late *Gudius*. M. *Leibnitz* has been employ'd by our Duke, and ſent into *Holſtein*, to buy that noble Collection.

ADVERTISEMENT.

PRÆLECTIONES Phyſico-Mathematicæ Cantabrigiæ in Scholis Publicis habitæ. Quibus Philoſophia illuſtriſſimi NEWTONI Mathematica explicatius traditur, & facilius demonſtratur: Cometographia etiam Halleiana Commentariolo illuſtratur. A GULIELMO WHISTON, A. M. & Matheſeos Profeſſore Lucaſiano. In alma Mediolanenſis Academicæ. Cantabrigiæ, Typis Academicis. Londini, Impenſis Benj. Tooke *Bibliopolæ, juxta Medii Templi Portam, in vico vulgo vocato* Fleet-ſtreet, *A. D.* MDCCXII *in 8vo.*

ARTICLE XXXV.

SUPPLEMENT à l'Hiſtoire de l'origine & du progrez des Revenus Eccleſiaſtiques par JEROME ACOSTA.

That is,

A Supplement to the Hiſtory of the Origin and Progreſs of Eccleſiaſtical Revenues, *being the* * *32d Chapter of* M. SIMON's BIBLIOTHEQUE CRITIQUE.

M. *SIMON* is one of thoſe Writers, who love to appear in Print under ſeveral fictitious Names. His *French* Tranſlation of the *Ceremonies and Cuſtoms of the* Jews, written by *Leo de Modena*, came out under the Name of M. *de Simonville*; his *Critical Hiſtory of the Belief and Doctrines of the* Eaſtern *Nations*, was printed with the Name of the Sieur *de Moni* prefixed to it; and when he publiſhed his *Hiſtory of the Origin and Progreſs of Eccleſiaſtical Revenues*, in two Volumes in 12o. he was pleaſed to call himſelf *Jerome à Coſta*. We are told that this *Supplement* was ſent to the Printer of that Hiſtory; but he did not receive it till after thoſe two Volumes had been made publick. When the Author obſerved by what Means vaſt Riches were brought into the Churches and Monaſteries, he took no notice of *Relicks* and *Indulgences*, which have not

* See above Article XXIX, Sect. XXXII, XXXIII.

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not a little contributed to enrich the Clergy. Those two things make the Subject of this Supplement; which, in my Opinion, is one of the boldest and the most curious Parts of his *Bibliotheque Critique*. *Calvin* writ a Treatise concerning Relicks; but it is neither so instructive, nor so entertaining as M. *Simon*'s Discourse.

The Clergy, says our Author, especially the Monks, imposed upon credulous People, particularly in the 11th and 12th Centuries, by several pious Frauds, if I may call them so. They writ many Romantick Lives of Saints: They supposed Abundance of Relicks, most of which, said they, came from the *Eastern* Countries; and to give them a greater Authority, they drew up verbal Processes, in such a Form and Tenor as they thought most proper. The frequent Miracles, wrought by those Relicks, were divulged every where. The ignorant and credulous People, who gave Credit to those Fictions, resorted from all Parts to the Churches of the Monks, and brought their Offerings. The fabulous Stories, that are still to be found in the Archives and Sacristies of their Convents, are manifest Proofs of what I have said. What is most surprising, is, that these pious Tricks were play'd in the richest Monasteries. M. *Simon* gives some Instances of it.

The Monks of the Abby of St. *Denys* had for a long time the Crown of Thorns, that was set on the Head of *Jesus Christ*. They also pretended to have one of the Nails of the Cross, and one Arm of the old Man St. *Simeon*. Those Relicks, especially the Crown of Thorns, which was the most famous, wrought now and then some Miracles. But ever since St. *Lewis* (King *Lewis* IX.) brought the true Crown of Thorns from the *Levant*, the *Benedictins* of St. *Denys* have been very silent about theirs. They were obliged to assist at a solemn Procession, which was made to bring that holy Relick to *Paris*, where it remains to this Day; and the Crown of Thorns, belonging to the Monks of St.

Denys, which had been so much celebrated, was no longer talked of *.

There was a Necessity for the Monks to say, that their pretended Relicks came from the *East*, to render them more authentick. Thus we are told that the Shift of the Holy Virgin, that is to be seen at *Chartres*, was brought from *Constantinople* by *Charles* the Bald; and yet 'tis certain, that Prince never went to *Constantinople*. Some Hair of the Holy Virgin is also to be found in the Diocese of *Chartres*; and 'tis falsely supposed that it was brought from *Jerusalem*.

The many fabulous Stories to be found in the Antiquities of the Abby of St. *Denys*, published by *James Doublet*, came from the Archives of that Abby. The Monks, who forged them, imposed upon several People, who gave Credit to those Impostors.

'Tis true, the Monks, who have still many of those spurious Relicks, by which they make some Gain, tell us they found them in their Convents; and that they have not forged them. But, says M. *Simon*, to keep a spurious Relick, is to approve of it. Those, who conceal stolen Goods, are no less guilty than Thieves. And therefore many wise Men find fault with the *Benedictins* of St. *Germain des Prez*, for drawing to their Convent abundance of devout Women, under pretence of a certain Ribbon, which their Predecessors called St. *Margaret's Girdle*. Nay, they are so extravagant as to perform an Office for that Girdle, as if it were a true Relick: Such Practices, says our Author, might be excused in the *Mendicant* Friers, who most times have not wherewithal to live; but 'tis an intolerable thing

* The Monks of St. *Denys* have thrown out their Crown of Thorns; for I don't find it in the Catalogue of their Relicks. They have still a Piece of the Superscription set upon the Cross; some Relicks of the Prophet *Isaiah*; the Body of one of the *Innocents*; the Lanthorn of *Judas*, &c.

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thing to see such mean and sordid Tricks among the Reformed of the Congregation of St. *Maur*. M. *Thiers*, Curate of *Vibraye*, could not abide that pretended Girdle of St. *Margaret*. "The Monks of St. *Germain* "*des Prez*, says he in his *Treatise of Superstitions*, gird "big-bellied Women with a Girdle of St. *Margaret*; "the History whereof they cannot tell, without being "laughed at by the learned World. And yet they assure "those Women, that they will have a happy Delive-"rance by the miraculous Virtue of that Girdle. "The poor deluded Women make Presents and Offe-"rings to the Chapel of the Saint, and have Masses "and Gospels said for them, for which they pay the "Monks, who are as well endowed as any in the "Kingdom."

The *Benedictins* of *Vendome* pretend to have one of the Tears, which our Saviour shed upon the Grave of *Lazarus*; by which they get three or four thousand Livres a Year. The same Author published a Dissertation against that Relick, printed at *Paris* in 1699. Those Monks immediately put out an Answer to justify the Truth of the *Holy Tear*. 'Tis in vain for M. *Thiers*, says our Author, to cry down false Relicks; the Monks will alledge against him the Authority of their Archives, which they look upon as an Oracle. They don't go upon critical Rules, and solid Arguments, to preserve the Wealth of their Monasteries; for then they would quickly be obliged to restore a great Part of it. They never should use any other Reason, but Possession. I would fain know, continues M. *Simon*, what Benefit the Publick has reaped from the critical Books published by Dr. *de Launoi*, against the Abuses introduced into the Church. He has struck many Saints out of our Calendar: But, after all, they are no less honoured than they were before. Tho' M. *Thiers* exclaims never so much against the *Holy Tear* of *Vendome*, the ignorant People will always call it *the Holy Tear*, and look upon the Curate of *Vibraye* as a Protestant, who is an Enemy to the Worship of Saints, and their Relicks.

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M. *Thiers* made bold to quote a Paſſage out of a Book of *Henry Stephens*, entitled, *Traité Preparatif à l'Apologie pour Herodote*. A Monk of St. *Antony*, ſays M. *Thiers*, called Brother *Orgon*, relates, that being arrived at *Jeruſalem*, the Patriarch ſhewed him many Relicks, and theſe among others: "A Piece of a Finger "of the Holy Ghoſt, as ſound as ever it was; the "Face of the Seraphim, who appeared to St. *Francis*; "a Nail of a Cherubim; one of the Ribs of the *Verbum Caro factum* (the *Word made Fleſh*); ſome Cloaths "of the Holy Catholick Faith; ſome Beams of the "Star, which appeared to the Three Kings in the "*Eaſt*; and a Vial full of St. *Michael's* Sweat, when "he fought the Devil." The Monks were very much offended, when they read this Paſſage in M. *Thiers's* Book; eſpecially becauſe it was taken from a Proteſtant Writer.

I beg leave of my Readers to make a ſhort Digreſſion. When M. *Thiers* publiſhed his Book againſt *la Sainte larme de Vendome* (the *Holy Tear* of *Vendome*), a *Benedictin* Monk undertook to anſwer it in a Letter to the Biſhop of *Blois*, printed at *Paris* in 1700. 'Tis commonly believed that Father *Mabillon* is the Author of that Letter. Having a bad Cauſe to maintain, he made a very ſorry Anſwer, and altogether unworthy of his great Reputation. He cenſured M. *Thiers* for quoting the above-mentioned Paſſage out of *Henry Stephens*, and ſaid it was a very unbecoming thing for a Catholick, and a Man of his Character, to make uſe of a Book written by a profeſſed Enemy to the Church. M. *Thiers* replied, in a Piece printed in the ſame Year, that it was never accounted an unlawful thing to quote the Books of Hereticks; but at the ſame time he committed a very great Blunder. Knowing in general that *Philo* the *Jew* had writ a Tract, entitled in the *Latin* Tranſlation, *Quod omnis probus liber*; he took *liber* to ſignify a *Book*, and *probus liber*, a *good Book*. Whereupon he told his Antagoniſt, that a Book can never be ſo bad but there are ſome good things in it: And then

then he adds, *Philo* * *the Jew writ a Treatise to shew, that every Book is good,* Quod omnis probus liber; *and consequently, that none are bad.* 'Tis plain he never read that Piece, neither in *Greek* nor in *Latin*; otherwise he would have known, that those Words, *Quod omnis probus liber*, signify, *That every good Man is free*; which is the Subject of *Philo*'s Discourse. But to return to M. *Simon*.

He observes that the *Benedictin* Monks of *Glastenbury* † had very extraordinary Relicks, *viz.* part of *Rachel*'s Sepulcher; part of the Altar anointed by *Moses*; a piece of the Rod of *Moses*; some Manna of the *Israelites*; part of the Sepulcher of the Prophet *Isaiah*; some Relicks of the three young Men that were thrown into a fiery Furnace, &c. They were also very well provided with Relicks of the New Testament.

M. *Simon* proceeds to give an Account of an impudent Forgery of the Monks of St. *Emmeran* near *Ratisbon*. They ‡ pretended to have found the whole Body of *Dionysius* the *Areopagite* under the Foundation of their Monastery. The Report of this great and miraculous Discovery was immediately spread every where. The Bishop of *Ratisbon*, having assembled all the neighbouring Bishops, earnestly desired those Prelates to give him their Advice about a Matter of so great Moment. He intimated to them, that he designed to remove the Corps from the Place were it lay, and to place it among the Saints. The Assembly approving his Design, a Day was appointed to perform that Ceremony in a most solemn Manner. The Bishop

* *Philon* le Juif a fait un Traité pour montrer, que tout livre est bon, *Quod omnis probus liber*; & par consequent qu'il n' y en a point de méchant. *p.* 115. *M.* Thiers's *Reply was printed in* 1700. *at* Paris, *and not at* Cologne, *as 'tis said in the Title Page.*

† *See* Monasticon Anglic.

‡ *See the Fourth Volume of* Ducheſne, *p.* 158.

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writ to several Persons, and invited them to that Solemnity: He writ also to the Emperor in a very pressing Manner. That Prince, though little persuaded of what was said concerning the pretended Body of *Dionysius* the *Areopagite*, came to *Ratisbon*, attended by many Lords, on the appointed Day.

To make this History more complete, I shall observe some Particulars omitted by M. *Simon*. When the Monks of St. *Denys*, who pretended to have the true Body of that Saint, heard of this Forgery, they were filled with Indignation. It must be confest that the Monks of St. *Emmeran* gave them great Provocation: They could not be ignorant, that the *Benedictins* of St. *Denys* had been possessed of the Body of that Saint for several Ages. They owned it; but they pretended it had been stolen from them under the Reign of the Emperor *Arnoul*, and privately convey'd into their Monastery, where it lay till it was dug up in the Year 1052. This Quarrel between the *French* and *German* Monks made a great Noise. The latter forged a Bull of *Leo* IX. wherein he adjudges the Body of St. *Dionysius* to the Monks of *Ratisbon*. That Bull, directed to the King of *France*, imports that the Bones of St. *Dionysius* the *Areopagite* were no longer in *France*, except a very small part of the Right Hand, and that they rested in St. *Emmeran*'s Church at *Ratisbon*, whither they had been formerly removed under the Reign of the Emperor *Arnoul*. There is no doubt but that this Bull is a spurious Piece; and I think Father *Halloix* has sufficiently proved it in his Questions printed at the end of the Works, falsely ascribed to *Dionysius* the *Areopagite*, of the *Paris* Edition, 1644. That * pretended Bull may be seen in *Aventinus*'s Annals of *Bavaria*, in those of *Baronius ad ann.* 1052. and in the 4th Question of Father *Halloix*.

I shall

* *It has been translated into* French *by* Nicolas Vignier, *in his* Theatre de l'Antechrist, p. 2. c. 25. n. 7.

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I shall occasionally mention another Quarrel between the Monks of St. *Denys*, and the Chapter of *Notre Dame* at *Paris*, about the Relicks of the same Saint. The Chapter pretended to have his Head, and the Monks his whole Body; so that it was no easy thing to compose their Difference. The Parliament of *Paris* put an end to that Quarrel by an *Arrest* of the 19th of *April*, 1410. importing that the Canons of *Notre Dame* had only the Head of *Dionysius* the *Corinthian*, and that the *Benedictin* Monks of St. *Denys* had the whole Body of *Dionysius* the *Areopagite*, or the *Athenian*. See the *Recueil des Arrests notables des Courts Souveraines de France, par Jean Papon.* Lyons, 1568. Tilt. 1. Arrest 5.

'Tis no Wonder, says our Author, if the Clergy and the Monks were so fond of Relicks. The Profit arising from them was very considerable in those Times, as we read in *Glaber*. That Historian * informs us, that a Piece of the Rod of *Moses*, that was found by *Loterle* Archbishop of *Sens*, in St. *Stephen*'s Church, enriched that City, whither People resorted from all Places, not only from *France*, but also from *Italy*, and from beyond Sea. Many sick People were cured by the Virtue of that Relick. The same Historian adds, that the Inhabitants of the City of *Sens*, having got a great deal of Money from so many devout People, grew very insolent. Whereupon M. *Simon* observes, that if we don't see such great Miracles in our Days, 'tis because People are not so much inclined to give Credit to Relicks, especially to those that are trumped up by the Monks. They have published so many false Stories, that they have lost part of their Credit; and 'tis not so easy for them now, as it was in former Times, to find out new Relicks.

There is no doubt but that a very considerable Profit accrued to the Convents from Relicks, since the Monks quarrelled upon such an Account. Those of the Abby of

* Glaber. Hist. l. 3. c. 16.

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of St. *Colombe*, in the City of *Sens*, complained to Pope *Innocent* III. against the Abbot and the Monks of St. *Peter le Vif* in the same City, who pretended to have in one of their Priories part of the Body of St. *Lupus*, Archbishop of *Sens*, and published it every where. But the Religious of St. *Colombe* having shown, by authentick Proofs, that they had the whole Body of St. *Lupus*, the Pope gave Sentence in their Favour, and condemned the other Monks, as being guilty of Forgery, in one of his Letters, wherein he says, *Falsitas tolerari non debet sub velamine Pietatis.*

These Tricks were so common, that *Guibert*, Abbot of *Nogent*, in the Diocese of *Laon*, could not forbear writing against that Multiplication of the Bodies of Saints, which increased daily, and against the fabulous Stories of his Time. The Works of that Abbot were published in 1651. by Dom *Luke d' Acheri*, a Monk of the Abby of St. *Germain des Prez*. Those, who desire to be fully informed of the Practices of the Monks relating to Relicks, need only read the four Books of that Abbot, entitled, *De Pignoribus Sanctorum*, especially the two first.

The common People, says M. *Simon*, are still so zealous for the *Legends*, that 'tis a dangerous thing to affirm that most Lives, contained in them, are fabulous. All those Lives should be reformed, and many Books full of Lies should be suppressed, which give the Protestants occasion to insult us. 'Tis a scandalous thing to see the Approbation of the Doctors prefixed to the *Christian Pedagogue*, the *Seven Trumpets*, and other Books of the like Nature.

The Abbot *Guibert* laughs at the Inhabitants of *Constantinople*, and the Monks of St. *Jean d' Angeli*, who equally boast of having the Head of St. *John* the *Baptist*, as if that Saint had two Heads, *quasi biceps fuerit*. He calls them Impostors. In his Time the Head of St. *John* the *Baptist* was not at *Amiens*; at least, he says nothing of it. To what purpose, says he, do I mention the Head of St. *John* the *Baptist*? I hear every Day that many

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many Bodies of Saints are continually found out. *Quid de Capite Joannis Baptiſtæ ago, qui de innumeris Sanctorum Corporibus itidem in dies audio?* He adds, *Quid enim magis ſacrilegum, quam pro Divino excolere non Divinum?* He freely declares, that there was nothing more common than to trump up any dead Body for the Body of a Saint: *Dum oſſa vulgaria pro Sanctorum pignoribus venundantur.*

The ſame Author laughs at thoſe, who pretend to have a Tooth of *Jeſus Chriſt*, his Navel-String, his Prepuce, and other ſuch Relicks. He calls the Monks of St. *Medard* at *Soiſſons* Liars and Impoſtors, for maintaining that they have a Tooth of our Saviour. Many other Things, ſays M. *Simon*, might be objected againſt thoſe *Benedictins* of *Soiſſons*. I don't know, continues he, whether we may believe the Reformed of the Congregation of St. *Maur*, who have ſucceeded thoſe ancient Monks. They pretend to have in their Abby at *Soiſſons* the Bodies of St. *Sebaſtian* and Pope *Gregory* I. and yet thoſe two Bodies are at *Rome*.

The Obſervation of Dom *Luke d' Acheri*, who publiſhed the Works of the Abbot *Guibert*, deſerves to be inſerted here. *Nec mirere, ſi prolixis adeo ſermonibus in Reliquiarum falſarios adinventores, ac ſpecie pietatis eaſdem populo venerandas exhibentes, invehatur. Etenim hac ipſa tempeſtate tot & tam diverſi irrepſere peſtiferi errores, & tam nefaria promiſcuarum libido Eccleſiaſticos Religioſoſque Viros, quo celebriores ſuæ redderent Eccleſias, cepit, obcæcavit, ut non mirum ſi Auctor eos pluribus in locis hujuſce tractatûs exagitare videatur.*

" But, ſays M. *Simon*, can the Monks of the Abby " of St. *Germain des Prez*, who make this wiſe Re- " flexion, affirm that they are wholly free from that " blind Paſſion of growing rich by the help of Re- " licks? If they deſire to convince the Publick of " ſuch a thing, they muſt wholly ſuppreſs the pre- " tended Girdle of St. *Margaret*. The *Benedictins* of " the Congregation of St. *Maur* are ſo far from reject- " ing falſe Relicks, that they write Books in their " Vindi-

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" Vindication. The Falfity of the *Holy Tear* of *Ven-*
" *dome* is manifeſt to every Body; and yet they have
" done their beſt to maintain it. M. *Thiers* plainly
" ſhowed that it is a ſpurious Relick; and they made
" a moſt wretched Anſwer. 'Tis no matter, ſay they,
" whether we make a good or a bad Anſwer: We have
" anſwered his Book; that's enough to ſerve our
" Turn: We ſhall keep the *Holy Tear*, which brings a
" good Income to our Abby of *Vendome*.

M. *Simon* endeavours to ſhew, that the Church of *Rome* never approved thoſe ſhameful Practices, whatever the Proteſtants may ſay to the contrary. After ſome Obſervations relating to this Subject, he wonders that ſo wiſe and ſo holy a Pope as *Gregory* I. ſhould have inſerted ſo many fabulous Stories in his Dialogues. One would think, ſays our Author, that St. *Gregory* lived in the Golden Age, ſo much celebrated by the Mythologiſts. In thoſe Times Beaſts had the uſe of Speech, and converſed with Men. *Gregory* I. ſays in his Dialogues, that a Prieſt, whoſe Name was *Florent*, ſent a poiſoned Loaf to St. *Benedict*. A Raven, who was very familiar with him, came out of the neighbouring Foreſt at the uſual time, to take ſome Bread from the Hands of that Saint; but inſtead of taking it, as he uſed to do, he fluttered about, and fell a croking; whereby he intimated that he was willing to obey, but he could not take the Bread that was offered him. Other Writers ſay, that St. *Benedict* came to Mount *Caſſin*, attended by two Angels, and three Ravens. If we may believe *Peter Damian*, there are in a Foreſt near Mount *Caſſin* ſome Ravens ſprung from thoſe ancient Ravens that waited upon St. *Benedict*; and they come every Day to the Gate of that Monaſtery. M. *Simon*, pretends, that thoſe fabulous Stories, and many others, have been invented chiefly by the *Benedictins*; and that they were not ſo common before the Riſe of that Order. He obſerves, that the *Benedictin* Monks of the Abby of *Fecamp* pretend to have ſome Blood of *Jeſus Chriſt*; but they never got ſo much by it, as thoſe of *Vendome* by their *Holy Tear*. They have

not

not been so industrious; besides, their Relick is not so extraordinary as the other.

Our Author makes another Observation. It must be confessed, says he, that People are not now so charitable out of Devotion for Relicks, as they were before: Nor do we see so many Miracles wrought by the precious Remains of Saints. The *Carthusians* of *Paris* had a Relick of St. *Bruno*; which cured for a long time consumptive Children, that were brought to them from all Parts. But perceiving some Years ago that this Relick began to be chargeable to them, because many Children were left in their Church under that Pretence, they made a Present of it to the Canons of St. *Stephen des Grez*. Those Canons got nothing by it; because the Official of *Paris* did not think the verbal Process sufficient to expose that Relick to the publick View.

M. *Simon* takes notice, that what he says of Monks in this Discourse, ought likewise to be applied to the Secular Clergy, who have not been wholly free from the same Fault. Many of them have no less cried up false Relicks, than the *Benedictins* and other Monks.

He concludes with an Account of what had lately passed between the Bishop of *Amiens* and the Regular Canons of the Congregation of St. *Genevieve*. The latter boldly maintain against their Bishop, that they have the Body of St. *Firmin*, Confessor, in one of their Churches near *Amiens*. The Prelate affirms, on the contrary, that this holy Relick has been for several Ages in his Cathedral Church: Which he pretends to justify by ancient and authentick Records. Besides, on the 20th of *July* 1697, he published an Ordinance; wherein, among other things, he forbids every Body in his Diocese to pay any Worship to the Graves newly found out in the Church of St. *Acheul*; and enjoins the Monks of that Abby, to prevent the Introduction of any Abuses upon that Occasion, and carefully to inform him of those that shall come to their Knowledge. This Bishop pretends to have the true Body of

of St. *Firmin*; but M. *Simon* thinks one may very well doubt of it.

Our Author proceeds to another great Branch of Eccleſiaſtical Revenues, *viz.* the frequent uſe of *Indulgences*. I ſhall put off for ſome time the Account of this Second Part of his *Supplement*.

It may be ſeen in Article XLIV.

ARTICLE XXXVI.

MIRA Metamorphoſis Ligni in Mineram ferri, per experimenta comprobata, ex Literis JOH. GEORGII LIEBKNECHT, Mathematum in Academia Giſſenſi Profeſſoris, ad CHRISTIANUM WOLFIUM, in Academia Halenſi Mathem. Prof. datis excerpta.

QUÆ * nuper de trunco quodam ligni in mineram ferri mutato ſcripſi, Te, Vir Cleriſſime! ſuaſpre examini ulteriori ſubmiſi. Nec piget laboris; probari enim poſſe didici, quæ antè minimè ſuſpicabar. Recte autem mones, duo expendenda eſſe, utrum ſcilicet ſubſtantia, de qua loquor, revera lignum extiterit nec ne; & num aliquas ferri particulas contineat. Quin primum *dubitare* te deceat nullus dubito: Vides enim in portione gemina, quam mitto, corticem, diſtincte ſecernis fibras, haud difficulter a ſe invicem ſeparandas, utut maſſa integra firmiſſima & duriſſima exiſtat, ita ut chalybi alliſa ignis ſcintillulas ipſa quidem illæſa emittat; medullam ab altera fine labore

* Taken from the *Acta Eruditorum*.

labore multo separabis, atque in pulverem comminues. Quantum autem ex hisce partibus ligni essentialibus conjicio, truncus Fagi fuit, qui admirandam hanccemetamorphosin passus. Neque vero ex vano affero ipsum in mineram ferri abiisse, cum multis id argumentis comprobare valeam. Non ad colorem provoco, quo ferrum æmulatur; non splendorem urgeo, quem poliendo induxi; non stridorem & resistentiam allego, quam in mortario contusæ expertus, certe majorem ea, quæ in minera ferri satis divite deprehenditur; nec gravitatem specificam urgeo, qua mineram ferri superavit: Ea enim nonnisi probabilitatem pariunt. Alia igitur majoris roboris profero. Æquales massa nostræ ac alterius cujusdam mineræ ferreæ in mortario probe contusæ portiones aquæ immisi, ut a particulis terreis utraque liberaretur. Ubi non sine jucunditate massæ nostræ celerius, quam mineræ ferreæ particulas fundum petentes conspexi, qui tamen descensus, ablutione sæpius repetita, æqualis fere deprehensus. Negare tamen nequeo, particulas tandem mineræ ferreæ celerius massa nostra descendisse, ubi satis expurgatæ fuerant, utut ablutione absoluta, hæc istis tantillo specifice gravior adhuc deprehenderetur. Cum illam ulterius torrendo expurgassem, tuo consilio aquam cum oleo vitrioli affudi, quod optimæ notæ mihi tradiderat Collega honoratissimus, Dn. D. *Bartholdus* Chymiæ apud nos Professor, & mox ebullitionem cum calore notabili, halitumque inde assurgentem notavi: Id quod non simplici vice diverso tempore in aliorum præsentia repetii. Noretu vero dignum judico, quod minera ferrea in locum massæ nostræ substituta calorem multo minorem produxerit. Tanto magis igitur de ferrearum particularum præsentia securus cum Physico urbis nostræ Dn. D. *Antonio* partes regulinas quæsivi & separatis ferreis inveni, utut non satis perfectas, quoniam nimia curiositas nos adigebat, ut ignem justo citius removeremus. Et hæ quidem partes, ut ipse experiri potes, tuusque ex Anglia nunc redux *Hauksbius* testis oculatus confirmabit, non modo cum oleo vitrioli vehementer effervescunt, verum etiam a magnete trahuntur. Ad eas autem obtinendas sequentem adhibuimus methodum.

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dum. Massam in pulverem grossum redactam & postmodum torrefactam sali tartari fixo commiscuimus, ignique contumaci aperto & ventoso mediante crucibulo imposuimus, quo postmodum liquefacta cono fusorio infusa fuit. Inter transfundendum pyramidem calefactam sevoque illitam malleo concussimus; quo facto regulus Martis, in fundo inventus, mediante malleo a scoriis separatus.

ARTICLE XXXVII.

QUEDLINBURG.

M. *Eckhardus* has published the following Book.

Deus Sacrilegii vindex ex Historia sacra & profana demonstratus a M. Tobia Eckhardo, Ill. Quedlei Rectore. Quedlinburgi, 1710. 8vo.

The Robbery, committed ten Years ago in St. *Michael's* Church at *Lunenburg*, gave the Author Occasion to write upon this Subject. His Treatise consists of Nine Chapters. 1. In the first, he explains the Origin of the Word *Sacrilege*, and its various Significations in Sacred and Profane Authors, *&c.* 2. In the second, he shews the Heinousness of that Crime, and how it was punished among the *Jews*, *Greeks*, *Romans*, and other Nations; and then he gives an Account of the Wars that have been made for Sacrileges. 3. In the third Chapter he observes, that the divine Vengeance pursued several sacrilegious Men, who had avoided the Punishment due to their Crime. 4. In the next Chapter, the Author shews that the Temple of *Solomon* was plundered five times before it was burnt. 5. In the fifth, M. *Eckhardus* alledges several Examples of Kings, and other Men, punished by God himself for Sacrileges committed in time of War.

6. In

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6. In the sixth, he observes that the Kings of *Judæa* took the sacred Treasures lodged in the Temple, and applied them to a civil Use; for which he says they were not guilty of Sacrilege. 7. He proceeds to the second Temple, and shews that it was plundered seven times. 8. In the eighth Chapter, he mentions other Temples, or Churches, plundered by several Princes. 9. In the last, he enquires what one ought to think of those Examples of a divine Punishment, inflicted upon Sacrilegious Persons, which are to be found in several Histories: He gives his Opinion about every one of them; and concludes, that Sacrilege is a Crime that God does not leave unpunish'd.

AMSTERDAM.

M. *Ruyschius* has put out a very curious Book, containing a Description of Part of the Animals, which he has collected.

Friderici Ruyschii, Anatom. & Botanices Professoris, nec non Academiæ Cæsareæ Naturæ Curiosorum Collegæ, Thesaurus Animalium primus, cum figuris æneis. Amstelodami, 1710. in 4to.

The following Book is actually in the Press:

Æschinis Socratici Dialogi quatuor, Græce & Latine, cum notis Joannis Clerici. Præfixa est Vita Æschinis e Diogene Laertio, accesseruntque Silvæ Philologicæ Joannis Clerici, in quibus multa Veterum Græcorum & Latinorum Scriptorum loca explicantur, aut emendantur. Liber primus.

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ARTICLE XXXVIII.

C. CRISPI SALLUSTII quæ extant; cum notis integris Glareani, Rivii, Ciacconii, Gruteri, Carrionis, Manutii, Putschii, Douſæ. Selectis Caſtilionei, C. & A. Popmæ, Palmerii, Urſini, J. Fr. Gronovii, Victorii, &c. / Accedunt Julius Exſuperantius, Porcius Latro; & Fragmenta Hiſtoricorum Vett. cum notis A. Popmæ. Recenſuit, Notas perpetuas, & Indices adjecit JOSEPHUS WASSE, Coll. Regin. apud Cantabr. Socius, & Nobiliſſ. Marchioni de KENT à Sacris Domeſticis. Præmittitur Salluſtii Vita, auctore V. Cl. JOANNE CLERICO. Cantabrigiæ, Typis Academicis, apud Cornelium Crownfield, Celeberrimæ Academiæ Typographum. MDCCX.

That is,

A New Edition of Salluſt, *&c. publiſhed and illuſtrated with continued Notes, by* JOSEPH WASSE, *Fellow of Queen's College at* Cambridge, *&c.* Cambridge, 1710. *in one Vol. in* 4to. *Pagg.* 532, *and* 318.

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THE Writings of the ancient Authors have been so much corrupted by careless, ignorant, and bold Transcribers, that they would be unintelligible in abundance of Places, had not several Criticks made it their Business to mend those Faults, by a careful Collation of divers Manuscripts, and by their Conjectures. To mention only one or two Authors: *Stephanus Pighius* observes in his Epistle Dedicatory, prefixed to his Edition of *Valerius Maximus*, that eight or ten Manuscripts which he made use of, did so strangely differ one from another, that he knew not which way to turn. He mended above eight Hundred considerable Faults in that Writer, besides a great many others, of which he takes no particular Notice. He gives a remarkable Instance of the Ignorance of some Transcribers, in his Note upon the Second Book, *Chap.* 10. *n.* 8. He found in two Manuscripts this Epigram of *Martial*

Nosses jocosæ sacrum cum dulce Floræ,
Festosque lusus, &c.

inserted in the very Text of *Valerius Maximus*. Somebody had writ that Epigram in the Margin for his own Use; and the ignorant Copists took it to be Part of the Text. Those, who have compared the Edition of *Ovid*, corrected by *Nicolas Heinsius*, with the former Editions, must needs own that we are very much indebted to that judicious Critick for his excellent Performance; not to mention the other Authors that have been mended by him. Notwithstanding the great Labours of the Criticks, there are still many Faults, and obscure Passages, in the Works of *Cicero*: And if that learned Man, who has lately published so many admirable Emendations upon the *Tusculanæ Quæstiones*, would be pleased to do the same upon some other Pieces of the same Author, he would infinitely oblige all those, who love to read that illustrious Roman in his own Language.

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SALLUST is one of those Authors, that have been very ill used by the Transcribers. Mr. *Wasse* observes, that this Historian received so many Wounds, that he was wholly disfigured: He adds, that there is hardly any ancient Writer, that has been more corrupted. The learned Editor has taken abundance of Pains, to publish a very good Edition of that excellent Historian. To give an Account of his Performance, I shall observe, 1. That the Text is very correct, and printed from the best Edition. 2. That the Notes of the Commentators have been inserted in their own Words, under the Text. 3. That the Notes of the Editor are very large, learned, and instructive, and appear in every Page. He illustrates the Phraseology of *Sallust*, by many Passages taken from *Greek* and *Latin* Authors; and acts all along the Part of a Critick, by giving his Judgment about all the various Readings mentioned by him. He has also added several Notes relating to Geography, History, and Antiquities. 4. The Readers will find in this Edition a Piece of *Julius Exsuperantius*, *De Marii*, *Lepidi*, *ac Sertorii bellis civilibus*; and the Declamation of *Porcius Latro*. 5. The Fragments of the ancient Historians come next, printed much more correctly than they were before, and illustrated with the Notes of *Ausonius Popma*, and those of the Editor. 6. There is a very large and useful *Index* upon *Sallust*, and another of the Authors, that have been mended and illustrated in M. *Wasse*'s Notes. The Life of *Sallust*, written by the learned M. *Le Clerc*, is prefixed to this Edition.

I must not forget to observe, that M. *Wasse* mentions the Commentators who writ upon *Sallust*, and gives his Judgment about their several Performances. An Edition, that comes out with so many Improvements, must needs be very acceptable to the Publick.

ARTICLE

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ARTICLE XXXIX.

HISTOIRE du GRAND GENGHIZCAN premier Empereur des anciens Mogols & Tartares, diviſée en quatre Livres, contenant la vie de ce Grand Can, ſon élevation, ſes conquetes, avec l'Hiſtoire abregée de ſes ſucceſſeurs qui regnent encore à preſent. Les mœurs, les coutumes, les loix des anciens Mogols & Tartares, & la Geographie des vaſtes Pais de Mogoliſtan, Turqueſtan, Capſchac, Yugureſtan, & de la Tartarie Orientale & Occidentale. Traduite & compilée de pluſieurs Auteurs Orientaux, & de Voyageurs Europeans, dont on voit les noms à la fin, avec un abregé de leurs vies. Par feu M. Petis de la Croix, Secretaire Interprete du Roy és langue Turqueſque & Arabeſque. A Paris, dans la Boutique de Claude Barbin, chez la Veuve Jombert, au Palais, ſur le ſecond Perron de la Sainte Chapelle. 1710.

That is,

The Hiſtory of the GREAT GENGHIZCAN, *the Firſt Emperor of the Ancient*

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Mogols *and* Tartars, *divided into Four Books; containing the Life of that Great Can, his Elevation and Conqueſts, with a compendious Hiſtory of his Succeſſors who reign to this day. An Account of the* Manners, *Cuſtoms, and Laws of the Ancient* Mogols *and* Tartars, *and the Geography of the vaſt Countries of* Mogoliſtan, Turqueſtan, Capſchac, Yugureſtan, *and the Eaſtern and Weſtern* Tartary. *Tranſlated and collected from many Oriental Writers, and* European *Travellers, whoſe Names may be ſeen at the end, with an Abridgment of their Lives. By the late* M. PETIS DE LA CROIX, *the King's Secretary and Interpreter in the* Turkiſh *and* Arabick *Languages.* Paris. 1710. *in* 120. Pagg. 562.

THIS * Work is made up of Matters, that may be called new; and they will ſerve hereafter to enrich the Hiſtory of the XII. and XIII. Centuries. The Publick does not frequently receive the like Preſents. *GENGHIZCAN* is hardly known in *Europe*, though his Conqueſts reached farther than thoſe of *Alexander*, and his Poſterity reigns to this day in *Europe* and *Aſia*. The *Cans* of the little *Tartary*, the Princes *Usbecs*, and the Emperors of the Great *Mogul*, are deſcended from him. His Empire extended above Eighteen hundred Leagues, from *Eaſt* to *Weſt*; and above a Thouſand, from *North* to *South*. All the Hiſtorians of *Aſia* beſtow ſuch Titles upon that Prince, as equally expreſs their Admiration, and the Greatneſs of his Power. They call him the Conqueror of the World, the only King of Kings, the Column of Princes, the Maſter

* Taken from the Journal *des Scavans*.

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Master of Thrones and Crowns: And they say that God never invested a Sovereign with so great an Authority upon Earth.

The Publick is indebted to the late M. *Colbert* for the Life of that Hero. We are informed in the Advertisement prefixed to this Book, that the History of the *Ottomans*, written by *Abonlcair Taschkupriade*, being come into the Hands of that Minister, he ordered M. *Petis* to translate the Preface, and particularly a Poem contained in it, relating to the Life of *Genghizcan*. The Translation of that Poem was read to M. *Colbert*, who was so charmed with the great Actions of that Hero, that he charged M. *Petis* to write his History. That eminent Interpreter applied himself to it for the space of ten Years. He read with great Care four Authors, who have recorded the noble Exploits of *Genghizcan*: He translated their Works; and having extracted the Facts, and put them into a good Order, he added to them whatever the Relations of Travellers might afford him. The Work being finished, he communicated it to several learned Men; and we are told that he made a good use of their critical Observations. It is further said in the Advertisement, That if M. *d'Herbelot* had had the same Docility, his *Bibliotheque Orientale* would not be so imperfect as it is.

The History of *Genghizcan* is divided into Four Books. The Author gives us, in the first, a general Notion of his Subject. He describes that Part of *Asia* where *Genghizcan* was born: He mentions his Ancestors, and relates his Adventures, and the Progress he made, till a War broke out between him and the King of *Carizme*. The *Oriental* Writers divide the great *Tartary* into Four Parts, *viz. Capschac*, *Zagatay*, *Caracatay*, and the old *Mogolistan*. *Genghizcan* was the Son of *Pisouqa*, who reigned in the last Part. He was born in the Year 1154, and went at first by the Name of *Temugin*. Having lost his Father at Thirteen Years of Age, he found himself engaged in great Wars with his Neighbours; and Fortune proved so contrary to him, that he was at last obliged to fly to *Oungham* King of the *Keraites* for Refuge, with Six thou-

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ſand *Moguls*. His Courage, the Victories he obtained over the Enemies of *Oungbam*, the many Favours that Prince beſtowed upon him, but above all, his Marriage with the Princeſs *Ouiſoulougine*, raiſed the Envy of many People againſt him. They did him many ill Offices; and at laſt he was ſo violently perſecuted, that he wanted all his Dexterity and Valour to ſave his Life. With thoſe Six Thouſand Men, who always remained faithful to him, he defeated Ten Thouſand, who had been ſent to apprehend him; and after this Victory he made it his only Buſineſs to open his way to the Throne. He was then about Forty Years: At that Age, and with ſo few Troops, he began his Conqueſts. He immediately made himſelf Maſter of the *Mogoliſtan*, having perſuaded the People to riſe up in Arms againſt *Oungbam*. The *Mogol* Nation became, in a manner, invincible, under his Command, and by his Care. They not only ſubdued the *Keraites*, and other neighbouring Nations, but alſo poſſeſſed themſelves of *Pequin* and the Northern Part of *China*. *Temugin* gave Laws to that Warlike People, in a Diet which he called for that Purpoſe; and it was in the ſame Diet that he took, by God's Order, as he affirmed, the Name of *Genghizcan*, which in the *Tartarian* Language ſignifies *Can the Son of Can*. The following Laws, among others, were publiſhed in that Aſſembly.

" It was ordered to believe that there is but one " God, Maker of Heaven and Earth, the only Author " of Life and Death, Riches and Poverty, who grants " and refuſes whatever he pleaſes, and has an abſolute " Power over all Things.——The Legiſlator ordered " that no Peace ſhould be made at any time with any " King, Prince, or Nation, unleſs they ſhould entirely " ſubmit.——It was forbidden, upon pain of Death, " to plunder the Enemy before the General gave leave " to do it.——No one was allowed to cut the Throat " of thoſe Animals that were to be killed: Every Body was ordered to tie their Legs, to rip open their " Bellies, to thruſt his Hand to the very Heart, and " pluck it out.——The Law againſt Robbers imported, " that thoſe who ſhould commit any conſiderable Rob-

" bery,

" bery, such as the stealing of a Horse, an Ox, and any " other thing of the same Value, should be punished " with Death, and that their Bodies should be cut in- " to Two with a Hanger.——All the Subjects of the " Empire were forbidden to take any Person of their " own Nation into their Service, that all of them might " follow the War.——By the Law concerning Mar- " riages, it was ordered that a Man should buy his " Wife, and not marry a Maid related to him in the " first or second Degree; but no other Affinity was for- " bidden; so that a Man might marry two Sisters. " ——By another Law, Adulterers are condemned to " Death, and may be killed when surprised in the Fact. " Spies, false Witnesses, Sodomites, and Sorcerers, " were also condemned to Death.

In the Second Book, M. *Petis* mentions the Causes, Preparations, and various Successes of the War, which *Genghizcan* made with the Sultan *Mehemed* King of *Carizme*. From whence the Author takes occasion to give a short Account of the Sultans *Seljukides*, and of the Kings of *Carizme*; and to inform the Readers of the State of *Asia*, when the *Mogols* made that Irruption. He describes many Sieges. *Genghizcan* took from the Sultan *Mehemed* the Cities of *Otrar*, *Saganac*, *Cogende*, and many others. The Reduction of the Towns of *Zarnuc*, *Nur*, *Bocara*, *Samarcande*, and *Carizme*, and the Death of the Sultan, are the principal Events mentioned in the Third Book. It contains also a Description of a hunting of *Mogols*; which is one of the most curious Passages of this Work. The Sultan *Gelaleddin*, Son of the Sultan *Mehemed*, raises the Attention of the Readers in the last Book. That Prince proved a Match for *Genghizcan*; and it may be said that he was defeated without being overcome. *Gelaleddin*, with Thirty Thousand Men, had the Boldness to expect his Enemy on the Banks of the *Indus*, and was like to obtain the Victory. He sustained, during ten Hours, the Attack of above Three Hundred Thousand *Mogols*, who fought in the Presence of *Genghizcan*. " But perceiving that " if he continued to make an obstinate Defense, he " would fall into the Hands of his Enemy, he began " to

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" to think of saving his Life. The only thing he could " do, being to retire into *India*, he resolved to cross " the River notwithstanding its great Rapidity." He boldly executed his Resolution. " *Genghizcan*, conti- " tinues the Author, being informed of his Passage, " hastened to the River, and was not a little surprised " to see him boldly struggle with the Waters. His Ad- " miration increased, when that Sultan, forgetting the " Danger he was in, stopt in the middle of the River to " insult him, and shoot out against him and his whole " Court the Arrows that remained in his Quiver. Ma- " ny brave Captains were ready to throw themselves " into the River, and to pursue *Gelaleddin*; but the " Great *Can* would not suffer them, and told them they " would be disappointed. Afterwards putting his Finger " to his Mouth, and turning to his Children, he cried " out: *A Son should be born of such a Father. Whoever can* " *dare the Danger, which that Prince has just now escaped,* " *will expose himself to a Thousand more; and a wise Man,* " *to whom he is an Enemy, will always stand upon his Guard.*" *Genghizcan* died towards the latter end of the Year 1226, after he had reigned 25 Years, and in the 73d of his Age.

There are at the end of this History two Abridgments very curious and instructive: The one contains a Series of the Successors of *Genghizcan*; the other shews what Authors have been made use of. A Geographical Map, prefixed to the Book, and composed by M. *de Lisle*, will be of great use to the Readers. The late M. *Petis de la Croix* applied himself to several other Works. He translated the History of *France* into the *Turkish* Language. 'Tis he, who put into Order the Three Volumes of *Thevenot*'s Voyages into the *East*. He made a Catalogue of all the *Turkish* and *Persian* Books in the King's Library, with Observations upon them. He also composed two Dictionaries; one out of *French* into *Turkish*; the other out of *Turkish* into *French*.

ARTICLE

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ARTICLE XL.

PROPAGATION of the Gospel in the EAST. *Part* II. *Containing a further Account of the Progress made by some Missionaries to* Tranquebar, *upon the Coast of* Coromandel, *for the Conversion of the* Malabarians: *Of the Methods by them taken for the effecting of this great Work: Of the Obstructions they met with in it; and of the Proposals which they make. Together with some Observations relating to the* Malabarian *Philosophy and Divinity; and concerning their* Bramans, Pantares, *and Poets. Translated and extracted from the Original Letters of the said Missionaries lately arrived, and most humbly recommended to the Consideration of the most Honourable* CORPORATION for the Propagation of the Gospel in Foreign Parts. *London, Printed and Sold by* J. Downing *in* Bartholomew-Close, *and by the* German *Bookseller near* Somerset-House *in the* Strand. 1710. *in* 8vo. Pagg. 36. *besides the Preface.*

IN the Year 1705, the King of *Denmark* resolved to send some Missionaries to *Tranquebar*, upon the Coast of *Coromandel*, to attempt the Conversion of the *Malabarians*, who inhabit that Country. The University of *Hall* being applied to upon that Occasion, two

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two young Divines, bred in that Univerſity, were choſen for this Undertaking; who having embark'd about the latter end of *November* 1705, arrived at laſt at *Tranquebar* in *July* 1706. Their Letters, which make the firſt Part of this Work, were tranſlated from the *High-Dutch* into *Engliſh*, and printed in the Year 1709. They are worth reading upon ſeveral Accounts. The Readers will find in them what Progreſs thoſe Divines have made in the Converſion of the Heathens; what Obſtacles they have met with; and ſeveral things relating to the Cuſtoms and Religion of that People, delivered with great Plainneſs by thoſe two honeſt and ſincere Miſſionaries.

They ſoon perceived that they wanted more Hands to carry on a Work of ſo great an Importance. Wherefore, at their earneſt Sollicitation, three other Miſſionaries were ſent after them. This IId. Part conſiſts of Five Articles, and contains an Account of their Voyage, and what they have done towards the Converſion of the *Malabarians*.

I. The firſt Article is an Abſtract of ſome Letters, written from the Cape of *Good Hope* the 20th and 23d of *April* 1709, by one of the laſt Miſſionaries. He ſays, among other Things, that the *Portugueſe* Language is of far greater Uſe, and more extenſive than the *Malabarick*, being ſpoken almoſt all over the *Eaſt*; whereas the *Malabarick* is confined to a certain Tract of Land. Whoever deſigns to preach the Goſpel in the *Eaſtern* Countries, ſhould learn that Language in *Europe*; and then he would be able to inſtruct the Heathens without any Loſs of Time.

It appears from other Letters, written from *Malabar* to *Copenhagen*, that the Miſſionaries gain more Ground every Day in that Country; that their Congregation is increaſed to above a Hundred Souls; that the *Malabarians* not only reſort from very diſtant Places to hear the Goſpel, but have alſo many private Conferences with the Miſſionaries; that M. *Ziegenbalgh*, one of thoſe Miſſionaries, has ſent over ſeveral Treatiſes, written by him

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him in the *Malabarick* Language; that both *Malabarians* and *Moors* do very much frequent their Sermons, but particularly their Catechetical Exercises; that they have many Visits from the Poets, and others who are accounted Learned among the *Malabarians*, who often come from very remote Places, and put Abundance of abstruse and intricate Questions to them.

The *Malabarians* have a very regular Language, which may be reduced to Rules of Grammar. As we go in *Europe* thro' a Course of Philosophy, so do the *Malabarians*, and even in a regular and methodical manner. They have a *written Law*; from whence, as from the Fountain-head, they fetch all their Theological Deductions and Determinations.

They worship but One Divine Being, which they acknowledge to be the Origin and Cause of all other Things, calling it accordingly *Bardbara Wastu*, or the Supreme Being of all. This God, say they, does not concern himself with Things of little Moment; but has created some other great Gods as his Vicegerents, by whom all the Worlds, and Creatures contained in them, are moved and influenced. These Gods have again their subordinate Gods; every one of which is said to have his particular Station and Government of Things assigned to him. Men are created by those Inferior Gods, according to the Order of the Supreme Being; and therefore they think it reasonable, they should have *some* Kind of Worship allotted to them. They add, that all these inferior Sorts of Worship are resolved at last into the sublimest Worship, due to the *One* Supreme Being.

They pretend, that wise Men among them perform their Worship without Images; which are only designed for Children and ignorant People, who know not how to form to themselves a right Notion of those Heavenly Beings. They reckon 3300000 Gods, depending from the Supreme one; and 48000 *Rischi*, or great Prophets, and an infinite Number of Angels and other inferior Officers.

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The Genealogy, or gradual Production of their Gods, is very remarkable. Thoſe, who have read in St. *Irenæus* what the *Valentinians* ſaid concerning their *Æones*, will find ſome Reſemblance between the Doctrine of thoſe Ancient Herbsticks, and that of the *Malabarians*.

As for what concerns the Nature of their Gods, they are ſubject to various Changes and Mutations, as well as the Creatures; and each of them has his fixed Term both of Life and Government. After the Expiration of all thoſe ſet Times, every thing, ſay the *Malabarians*, ſhall return into the Being of all Beings, and then there will be a new Creation. They ſay, that in former Times their Gods frequently appeared upon Earth; and from thoſe Apparitions they coin many ridiculous Stories. They affirm, there are Fourteen Worlds, Seven ſuperior and Seven inferior ones, with as many huge Seas moving betwixt them. This Notion furniſhes their Poets with Abundance of Fictions and Fancies; and whenever they give an Account of ſome ſtrange Accidents and Adventures, they only ſay, that thoſe Things happened in ſuch and ſuch a World, without thinking themſelves obliged to alledge any Proof for it.

Concerning the Creation of Man, they ſay, that Sixty Thouſand Men were created at firſt; but Thirty Thouſand turned Devils ſoon after, and Thirty Thouſand remained Men; both of them being multiplied afterwards to infinite Numbers. Sin, according to their Doctrine, comes from the Conſtitution of the Body, and from exceſſive Eating and Drinking. They have various Opinions about the Soul of Man. They generally believe the Tranſmigration of the Soul out of one Body into another, in order to its full and perfect Purification.

The Author of this Letter ſays, he never ſaw yet any Atheiſt among the *Malabarians*. They are generally pious and charitable. He complains, that the ill Lives of the Chriſtians are the greateſt Obſtacle to the Con-

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Converſion of thoſe Heathens. They ſuppoſe that a true Religion, and a diſorderly Converſation, are Things utterly inconſiſtent. " And becauſe they ſee " the Chriſtians purſue their wonted Pleaſure preſent- " ly after Divine Service; ſome of the Heathens have " from thence taken up a Notion, as if the Chriſtian " Preachers, in their ordinary Sermons, did teach " their People all theſe notorious Vices and Debau- " cheries, and encourage 'em in ſuch a diſſolute Courſe " of Life." The Miſſionary concludes with theſe Words: " Our Charity-School is now branched out " into Two, and the Number of Children conſidera- " bly increaſed. And here we find the Beginning of " a real Reformation muſt be made; the Old *Malaba-* " *rians* being, for the moſt part, too fond of their " long-accuſtomed Idolatrous Way of Worſhip.

II. The Second Letter was written to a Profeſſor of Divinity of the Univerſity of *Hall*, from * *Madras* or *Fort St. George*, in the *Eaſt-Indies*, *January* 16, 1710. M. *Ziegenbalgh* gives an Account of his Journey from *Tranquebar* to *Madras*. He diſperſed among the Heathens, in his way to that Town, the Goſpel of St. *Matthew*, and many Copies of a Letter, containing the moſt proper Means for their Converſion; and a Treatiſe, wherein he lays down the firſt Principles of Chriſtianity. He was kindly entertained by the *Bramans* whereever he came, and they heard him preach the Goſpel with great Attention.

III. That Miſſionary gives a more particular Account of his Journey to *Madras*, in a Letter written to a Miniſter at *Berlin*, and dated *January* 17, 1710. He was much better uſed by the *Malabar* Heathens, than St. *Paul* by the *Jews* and *Gentiles*, and doubtleſs travelled more conveniently than that great Apoſtle: For he " had in " his Company a Merchant, four and twenty *Malaba-* " *rians*,

* That Town is about Thirty ſix *German* Miles diſtant from *Tranquebar*.

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" *rians*, six Soldiers, ten Palanquin-Carriers, five o-
" ther Men that carried their Victuals, one *Malabarick*
" *Amanuensis*, and one Servant to brew their Drink,
" and to dress their Victuals at Night, and one Host-
" ler. One while he was on Horseback, and another
" while he was carried in a Palanquin.

IV. The Fourth Letter was sent to a Friend at *London*, dated from *Madras*, *January* 17, 1710. It imports, among other Things, that the Christian Congregation at *Tranquebar* is increased to about a Hundred and sixty Persons. The *Malabarick* School is in a very good Forwardness, and provided with an able Master; who, before his Conversion to Christianity, was one of the most famous Poets and Schoolmasters among the *Malabarians* at *Tranquebar*. His Conversion to Christianity caused a great Alarm among the Heathens, who never expected any such thing. There are but few of the grown Heathens, that are willing to be baptized; and yet there is always a Concourse of People attending the Sermons of the Missionaries, and other Parts of Divine Service.

V. The Fifth Letter, dated at *Tranquebar*, *January* 6, 1710. was written to a Professor of the University of *Hall*. I shall insert here the following Passage out of it. " In the Year 1709, and particularly towards the
" latter end thereof, every thing was very dear in this
" Country; and the Scarcity being so great, abun-
" dance of *Malabarians* died for want of Necessaries,
" and others were forced to sell themselves for Slaves
" in that Extremity. The *Portuguese* Church here, be-
" ing very large and populous, took hold of this Op-
" portunity, and bought a great many of those poor
" People for Slaves, one being sold from twenty to
" forty *Xuno*, or from eight to sixteen Shillings *Eng-*
" *lish*. When they had bought up a Number of four-
" score Heads, the *Pater Vicarius* appointed a solemn
" Day for administring the Baptismal Act to all those
" Souls at once. At the set Day, they went all toge-
" ther in a Body or Procession, being accompanied by
" some who beat the *Malabar* Drums, and others who
" play'd

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" played on the Flute; these being the usual Instru-
" ments the Heathens make use of, both at their Ido-
" latrous Worship in the common Pagods, and at
" their Publick Processions; when they carry about
" their Idols, as they use to do at some Days set apart
" for that purpose. There were likewise some Stan-
" dards attending the Procession, to give the greater
" Lustre to so solemn an Act and Formality.

" The whole Pageantry being thus mustered up,
" the Sacrament of Baptism was ministred to those ig-
" norant Wretches; without so much as asking them
" one Question about the Substance of these Transac-
" tions; and being thus sprinkled one after another,
" they were led back in the same pompous manner;
" the aforesaid Reverend Father ordering abundance
" of *Cas*, (a very small Coin, eighty whereof making
" one *Fano*) to be thrown among the People as they
" went Home. And these sorry Performances, where-
" by they make daily Additions to the Church of *Rome*,
" are extolled by them, as extraordinary Acts of De-
" votion; and their Church set out, as the most flou-
" rishing of all others, &c.

It must be confessed, that it is an easy thing to make such Proselytes among the poor sort of Heathens; but the Question is, whether Men, who have no Notion of Christianity, can be called Converts to the Christian Religion? The five Protestant Missionaries above-mentioned, who make it their Business to remove the Prejudices of the *Malabarians*, and to convince their Minds of the Truth and Excellence of the Gospel, will find it more difficult to bring over many Thousands to the Christian Faith. They themselves are sensible of it, as we have seen above.

ARTICLE XLI.

RECUEIL des Ordonnances, Mandemens & Censures de M. l'Eveque d'Arras. A Arras, chez Cæsar Duchamp. 1710.

That is,

A Collection of the Ordinances, Mandates, and Censures of the Bishop of Arras. Arras. 1710. *in* 8vo. pagg. 368.

THERE is hardly any thing more generally known to those, who are conversant in Books, than the great Corruption that formerly prevail'd among the Clergy. Not to mention several Histories, and other Works, which contain a Description of their scandalous Behaviour; the many Canons, that were made by the Ancient Councils for the Reformation of their Manners, sufficiently shew that they lived a very disorderly Life. When the Church is obliged to prescribe Remedies to her own Ministers, 'tis a sign they are grievously sick. According to this Maxim, the Clergy of the Diocese of *Arras* are none of the most regular, since their Bishop found it necessary to publish so many Ordinances, Mandates, and Censures, wherein they are so nearly concerned. That Illustrious * Prelate, being sensible that there is nothing more shameful and more prejudicial to Religion, than to see the Ministers of the Gospel dishonour their Character by a vicious and

* His Name is *Guy de Selve de Rochechouart.*

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and irregular Life, has done his utmoſt Endeavours to reform his Clergy, and to put a ſtop to the growing Evil. The Collection of his Ordinances, &c. is one of the moſt curious Books, that has been printed this Year; and therefore I preſume an Extract of the moſt remarkable Paſſages will not be unacceptable to the Readers.

The Biſhop of *Arras* publiſhed in 1675 an Ordinance to reſtore Eccleſiaſtical Diſcipline, and to ſuppreſs ſeveral Abuſes. The ſame Ordinance was publiſhed again in the Year 1678. He rightly obſerves that the Reformation of the Laity depends upon that of the Clergy; and complains that a great many Prieſts do not live according to their Character, and, far from acting like Chriſtians, do not behave themſelves like Men endowed with Reaſon. Many have been guilty of Incontinence, ſince the Biſhop forbids his Clergy to keep any ſuſpicious Maids: And in another Place he expreſly enjoins them not to keep in their Houſes any Women under Forty Years of Age. He exhorts them to live *Chaſtly*, *Holily*, and *Religiouſly*. One of his Conſtitutions is expreſſed in theſe Words: *No Confeſſor ſhall have the Power of abſolving any Woman, with whom he has committed a mortal Sin againſt Chaſtity, except on the point of Death.* He forbids them to make an ill uſe of Exorciſms, either for frivolous Things, or upon a new Moon out of Superſtition. He will not allow them to dance, and frequent Taverns, not to play with Country People in publick Places. The Monks are forbidden to go out of their Convents out of Vanity.

The following Conſtitution is very remarkable. *Let no Confeſſor hear the Confeſſion of any Woman, except in an open Place; and if it be dark, let a Candle be brought in, and let there be a Lattice between them.*

In the Year 1635, Pope *Urban* VIII. ordered his Nuncio to write a circular Letter to all the Biſhops, whereby they were enjoined not to ſuffer Women to ſhew their Breaſts, and wear Patches, and to confeſs their Sins, and receive the Communion in ſuch a ſcandalous

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Dress. A Bull of Pope *Innocent* XI. was publish'd in 1683 to the same purpose. That Letter and that Bull have been inserted in this Collection, with a Mandate of the Bishop of *Arras* relating to the same Subject, and publish'd in 1708.

In the Year 1681 that Prelate condemned the Use of Plays, especially during the *Advent*, and in *Lent*-time, as being a Remainder of Paganism. In 1698 he publish'd several Regulations concerning Tragedies acted by young Scholars: He observes at the end of his Mandate, that many will be displeased with it. But, says he, *If I should please Men, I should not be the Servant of Christ.*

There are in this Collection several remarkable Censures of very pernicious Books, which plainly discover the loose Principles of several Ecclesiasticks in the Diocese of *Arras*. In the Year 1697 the Bishop censured Seven Propositions of an extravagant Preacher, who maintained in the Pulpit, that whoever wears a Scapulary, in Honour of the Blessed Virgin, is sure of his Predestination and eternal Salvation, and that such a Person cannot be damned. The Bishop condemned those Propositions, as being false and scandalous, and tending to harden Men in their Sins, and to render the Worship of *Mary* ridiculous among the Hereticks.

A Book, entitled *the Charitable Confessor* (*le Confesseur charitable*,) came out in the Year 1702. The following Assertions, contained in that Book, were condemned by the Bishop of *Arras*. 1. "It is a good thing for a "Man to have been a great Sinner, because the Divine Grace increases after his Repentance. 2. Tho' "a Man does not feel so much as Attrition when he repents, yet he may obtain the Pardon of his Sins, provided he grieves that he does not grieve. 3. It is no "Sin to murmur against God in Afflictions. 4. A Man "may be saved, tho' a little while before he dies, he "feels neither Contrition, nor the Love of God; provided he has thought of Christ some time during his "Life, and done some good Work in his Name. 5. If "a dying

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" a dying Man cannot go into Heaven through the " Merits of Christ, he may be admitted into it thro' " the Intercession of *Mary*, his Mother. 6. Whoever " worships *Mary* during his Life, cannot be damned. " 7. He, who often prays in this manner, *Dear Jesus,* " *through the Bitterness you felt upon the Cross, especially when,* " *your Soul departed from your Body, take pity on my miserable Soul, when it leaves the Body*, may be saved without " going through the Fire of Purgatory.

The same Prelate condemned in the Year 1703 thirteen Propositions, contained in a Book of a Jesuit; some of which are expressed in these Words. 1. " A Sin " is not mortal, unless it be perfectly voluntary: But " it cannot be said to be perfectly voluntary, unless " the Sinner has a full View of the Malice of it. 2. If " a Military Man, whose Flight is a shameful thing, " is unjustly attacked, he is not bound to run away, if " he can do it, rather than kill the Aggressor. 3. It " is lawful to kill a Thief, if one cannot otherwise re" cover what is stolen, without great Trouble and " Charges; for Instance, without going to Law, &c. " 4. Though the Conjugal Act is unlawful at certain " times between married People; for Example, by " reason of Sickness, or for fear of an Abortion; yet " they may perform other Venereal Acts, *secluso semper* " *periculo Pollutionis*: The same may be said in case of " Impotency in a married State. 5. If a Judge re" ceives a Present for an unjust Sentence, he may keep " it. 6. A Witness, being duly interrogated by a Judge, " is not bound to speak the Truth, if he is afraid that " he or his Friends will receive any considerable Da" mage from it. 7. Whoever swears either out of " Rashness and Inadvertence, or out of Custom and " Anger, or any other Passion, is not guilty of a Mortal " Sin, though he affirms a Falsity. 8. A Confessor is " not bound to exhort his Penitent to repair one's Ho" nour, or to make Restitution, if there is no Hope of " succeeding in it, and if the Penitent is fully persua" ded that he is not obliged to do it: For then he " ought to be left to himself.

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In the ſame Year, the Biſhop of *Arras* condemned XXXII Propoſitions in the Moral Works of a Jeſuit; among which theſe are the moſt remarkable. 1. "If a "*Lutheran* ſays, when he is a dying, *I deſire to die in the* "*true Religion, but I do not know which is the true one: The* "*Lord be merciful unto me*: He may be ſaved. 2. If a "*Lutheran* upon his Death-bed confeſſes his Sins, and "receives the Communion from a Catholick Prieſt, "who pretends to be a *Lutheran* Miniſter, he may be "ſaved. 3. Though a Man ſays his Prayers with vo-"luntary and continual Diſtractions, he prays well, "provided he do it with an Intention of Praying. "4. A Son may lawfully rejoyce for having killed his "Father in a drunken Fit, becauſe he will by that "means inherit a great Eſtate. 5. It is a lawful thing "to kill an unjuſt Aggreſſor, rather than run away, "when it cannot be done without Ignominy. 6. When "a Man pulls off his Cloaths, and lies for ſome Hours "in the ſame Bed with a Woman, being contented "with Kiſſes and laſcivious Touches, a Confeſſor can-"not refuſe him the Abſolution, nor to the Woman, "though they have not given over the Deſign of do-"ing the ſame again. 7. Theologically and properly "ſpeaking, a Man is not drunk, when he deprives "himſelf of his Reaſon by drinking, for ſome other "Cauſe than mere Pleaſure. 8. Equivocations, and "mental Reſervations are always lawful in Oaths, if "any real Benefit ariſes from them, *&c.*

In 1708 the Biſhop condemned XXII Propoſitions contained in a Book of an Anonymous Author againſt the Secrecy of Confeſſion. That Author gave the Confeſſors a full Power of imparting to others the Secrets communicated to them by their Penitents.

The Biſhop of *Arras* can never be ſufficiently commended for his Vigilance and conſtant Application in reforming the Manners of his Clergy, and condemning ſuch horrid and pernicious Doctrines.

ARTICLE

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ARTICLE XLII.

An EXTRACT of a Diſcourſe of M. DE REAUMUR, *Member of the* Royal Academy of Sciences, *concerning the new Diſcovery of the Silk of Spiders, mentioned in* VOL. I. ARTIC. LXVI.

ON the 12th of *November*, N. S. the *Royal Academy of Sciences* met, as they uſe to do every Year, after St. *Martin*'s Day. M. *Caſſini* opened the Aſſembly with the reading of a Diſcourſe concerning the Flux and Reflux of the Sea. In the next place, M. *de Reaumur* read a Diſſertation concerning the new Diſcovery of the Silk of Spiders. Next to him, M. *Mery* imparted to the Aſſembly his Obſervations upon the Muſcles of Rivers and Ponds. Laſtly, M. *Hombert* read a Diſcourſe upon Metallick Vegetations.

That illuſtrious Society being informed of M. *Bon*'s Diſcovery concerning the Silk of Spiders, and being wholly intent upon the promoting of the Publick Good, charged M. *de Reaumur* to make the neceſſary Obſervations upon that Diſcovery. Their Deſign was not, that he ſhould enquire into the Poſſibility of the thing, ſince it had been demonſtrated by M. *Bon*; but only examine whether the Charges of the Manufactures would not ſink the Profit that might ariſe from that Eſtabliſhment. In a word, they ordered him to conſider, whether, all things being duly weighed, and after an exact Compenſation, Spiders ſhould be preferred to Silk-Worms.

M. *de Reaumur* having made his Obſervations upon that Subject, communicated them to the Aſſembly. In

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the Beginning of his Diſcourſe, he beſtowed upon M. *Bon* all the Encomiums due to that Illuſtrious Magiſtrate, and then proceeded in the following manner.

I. He owned, as well as M. *Bon*, That Flies are the moſt common Nouriſhment of Spiders; but he obſerved, that ſuppoſing it were poſſible to catch all the Flies, that are to be ſeen in *France*, they would hardly be ſufficient to nouriſh ſuch a Number of Spiders, as would be requiſite to make a conſiderable Quantity of Silk.

In the next place, having obſerved that Spiders eat all the other Inſects, that are intangled in their Webs; the Queſtion, ſaid he, is only to find a ſort of Inſects, a ſufficient Quantity whereof may be had at any time, and without any great Trouble. Worms appeared to me the only Inſects proper for the continual Nouriſhment of Spiders: There are vaſt Quantities of thoſe Animals; the Gardens and Fields are full of them. Every body has obſerved, that after a rainy Night the Walks of Gardens are covered with ſmall Heaps of Earth of a round Figure, with ſeveral Windings, like thoſe of a Spiral Line. There is a Hole in every one of them, through which the Worms come out of the Ground in the Night. 'Tis alſo an eaſy thing to get thoſe Inſects, if they be looked for in the Night, with a Candle, and at a time when there has been no long Drought. 'Tis true, I never found any ſuch Worms in the Webs or Holes of Spiders: Thoſe Inſects creeping upon the Ground, and having a conſiderable Weight and Strength, cannot fall into thoſe Webs and Holes, nor can the Spiders catch them. However, I thought they would afford the moſt proper Food for thoſe Inſects; and I was not deceived in my Expectation. Having therefore ſhut up in ſeveral Boxes many large Spiders of various Kinds, which had been alive all the Winter, (for ſome live many Years) I gave them ſeveral pieces of Worms, and kept them alive by that means.

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However, this Experiment would not have been sufficient to convince me, that this is a proper Food for Spiders, though they lived several Months after I had made it, because a former Experiment would have rendred the thing doubtful. I kept a House-Spider alive above three Months, without giving it any Food. Besides, it is well known that small Spiders, hatched in the Month of *September*, will live about eight or nine Months without eating any thing. But having enclosed those Spiders in Boxes covered with a Glass, I could easily observe whether they stuck to the Food I had given them; and I saw them attack those Pieces of Worms, which have a Motion, though divided from the rest of the Body, as they attack those Insects, that have still some Strength left, after they have been entangled in their Webs. The various Motions of those Pieces of Worms excited those ravenous Insects. Besides, they were as large and as quick as before; whereas those, which I did not supply with Food, grew smaller and weak. Lastly, What affords the best Proof, is, that many made their Cods, in which many Eggs were enclosed.

Afterwards I made use of several sorts of Meat, to try whether they would prove as good a Food for those Insects; for though Worms be never so convenient, Meat would more easily be had. But I perceived they did not care for it; and that when they met it, they seldom fell upon it, because the fierce Nature of Spiders wants to be provoked by living Animals.

I thought of another Food, which perhaps might supply that Advantage, because Spiders relish it very well. The young ones, that have newly left their Cods, like it better than any other Food. I made use of it for no other Reason, but because it appeared to me to have some relation with the tender and soft Flesh of those Insects, which Spiders use to suck: It consists in that soft Substance, with which the Feathers of young Birds are filled, before they are perfectly grown.

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Every body knows, that those young Feathers, when plucked out, are bloody at the end, and the Quills soft. Besides, those who cut or squeeze those Quills, will find them full of a soft Substance, and furnished with many small Vessels, which let out Blood when they are cut. Having plucked out many such Feathers of young Pidgeons and of old ones, from which I had taken, some time before, the large Feathers of their Wings and Tails, I divided them into several small Pieces, of the Length of a Line, or half a Line: I gave those small Pieces to the Spiders, which pleased them very well. The young ones, especially, I mean those I had kept in their Cods, which they had newly left, seemed to like them better than any other Food. I saw sometimes five or six together upon a small Piece of a Feather, which every one of them sucked in that Part where it had been cut.

Hitherto every thing seems to go well for Spiders: We have found a plain Food, which seems to be the only thing we wanted. Perhaps some other Nourishment no less convenient will be found in time even among Insects; and in the mean while one may use this, which may be as easily had as the Leaves of Mulberry-trees, and is more convenient, since it requires no manner of Care, and is to be found in all Countries, without fearing the sharpest Winters. The Cooks Shops would afford a vast Quantity of those young Feathers: One might have more than enough, by breeding Chicken or Pidgeons, whose Feathers might be plucked out now and then, without hindering them from laying and hatching their Eggs, as I have experimented. But it will appear from what I am going to say, that a great Abatement must be made, whenever we undertake to breed a sufficient Number of Spiders, to furnish whole Manufactures with their Silk.

As soon as the young Spiders leave the Silk, in which they are enclosed, they seem to be in a perfect Union. They work in Concert on the same Web: Some stretch out new Threads over those that were spun out by others;

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thers; but their Agreement is of no long Continuance. I distributed in different Boxes about four or five thousand Spiders, which had left their Cods: I put two or three hundred into some Boxes; and a hundred, or fifty, or even fewer, into others. Those Boxes had about the Length and the Breadth of a Card to play withal: It was a sufficient Space for such little Animals; and I had observed that they stuck to the Glass which covered those Boxes. I made a Hole in every one of them at a Line's Distance from the Glass, through which I let in a Card resting upon the Breadth of the Box: That Card did sufficiently stop the Hole, to hinder the Spiders from getting away. I put the Food, which seemed to me proper for them, upon that Card near the inward Surface of the Box or Glass, that the Spiders might be nearer it, and that those, which were at the bottom, or on the sides of the Box, might come to it. I took care to make a great many Holes; by which means it was an easy thing to feed many Spiders in a little time. They appeared very greedy of that Food for several Days, and many stuck to the same Piece of a Quill.

But their fierce Nature broke out at last: The largest and the strongest ate up the smallest and the weakest. Every time I looked upon them, I saw a small one become the Prey of a larger one; and, some time after, I had hardly above one or two left in each Box.

I was not ignorant that the large Spiders fight sometimes when they meet; but there was some Probability that being bred together, they would grow more sociable; as we see that Chicken and young Turkeys, bred in the same Yard, live quietly together, though they attack the new Comers, so far as to kill them. The large Spiders do not eat one another so frequently as those that are smaller; either because they do not want so much Food, or because they are more heavy, and do not care so much to stir. Their Propensity to devour one another, is partly the Reason why there

there are so few Spiders, in proportion to the prodigious Number of their Eggs.

I know there are several sorts of Insects that eat them. *Pliny* mentions a kind of Hornets and Lizards, that feed upon them. I have seen some small Lizards catch them with great Dexterity: However, I believe they would be infinitely more plentiful, if they did not devour one another.

It seems therefore, that the only way of breeding Spiders, is to lodge them by themselves. One might have several Boxes divided into many little Cases; and I have done it: But the Charges of feeding each Spider separately would not be proportioned to the Profit that might arise from it. This Way might be tried, had we not the common Silk after a manner infinitely more convenient.

I know one might find out shorter Ways to feed them by themselves; and I have thought of some, that would take up less time than is requisite to feed Silk-Worms.

The Necessity of placing each Spider by itself, is attended with another Inconvenience, whereby the Advantage those Insects have over Silk-Worms, by reason of their Fruitfulness, will be very much lessened: For no Use can be made of it, without keeping a great Number of Eggs impregnated by Copulation; which requires that Spiders should be put together. I know there is a time when a gentle Fermentation, which happens in those Insects, takes off their natural Fierceness; and that they might then be lodged together without any Danger: But how can any one exactly know that time, which quickly precedes the laying of their Eggs? One might easily find it, if all of them lay their Eggs much about the same time. But some lay them several Months before others.

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The Fruitfulneſs of Spiders is prodigious, as M. *Bon* has well obſerved: But after all, Silk-Worms are ſufficiently fruitful, though we ſhould ſuppoſe they do not lay above a hundred Eggs, or thereabouts, forty whereof hardly afford Worms that make their Cods; whereas Spiders lay about ſix or ſeven hundred Eggs. But I have obſerved that all the Silk-Worms, which I have bred, to make an exact Compariſon of their Silk with that of Spiders, did always lay about three or four hundred Eggs. It plainly appears that the Number of Silk-Worms may be multiplied as much as one will; which depends only upon the Quantity of their Eggs: The great Quantity of Silk, which they afford now in *Europe*, where there were no Silk-Worms before, is a ſufficient Proof of it. And therefore it would be no difficult thing to have in time ſuch a Number of Silk-Worms, as much exceeding that which we have now, as that which we have exceeds the ſmall Quantity of Eggs, that were brought from the *Eaſt* into *Europe*. But they muſt be lodged, tended, and fed: Which is the Reaſon why no Care is taken to breed greater Numbers; becauſe the Price of Silk would fall, and thoſe who breed Silk-Worms would not be paid proportionably to their Pains.

It ſeems hitherto, that Silk-Worms do much exceed Spiders, becauſe they may eaſily be bred; and conſequently that little can be expected from the new Silk, unleſs it be more conſiderable than the old, for its Beauty, Strength, or great Quantity. This I ſhall examine in the ſecond Article.

This Extract is continued in Artic. XLIV.

ARTICLE

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ARTICLE XLIII.

UTRECHT.

M. *Reland*, Professor of this University, is said to be the Author of the following Book.

Brevis Introductio ad Grammaticam Hebream Altingianam, in usum Academiæ Trajectinæ. Accedit ad exercitium Analyseos liber Ruth cum Commentariis Rabbinicis, & Observationibus Masorethicis, Hebraice & Latine. Trajecti ad Rhenum. 1710. in 8vo.

The following Commentary of *Abarbanel* has been reprinted here, from the *Helmstad* Edition, 1703.

R. *Abarbanelis Commentarius in Prophetam Habacuc, Hebraice & Latine. Trajecti Batavorum*, 1710. in 8vo.

MARPURG.

M. *Homberg* has put out an Essay of a new *Latin* Translation of *Justinian's Novels.* He designs to go on with that Work.

Authenticæ, seu Novellæ Constitutionis primæ Dn. Justiniani Sacratiss. Principis, nova Versio, Notis Criticis perpetuis & Commentario illustrata; Cura Joh. Frider. Homberg, Prof. Jur. in Acad. Marburg. Marburgi Cattorum. 1710. in Fol.

NAPLES.

A *Latin* Discourse, pronounced in 1708, by M. *Vico*, Professor of Eloquence in this University, has been lately printed with this Title.

De

De noſtri temporis ſtudiorum ratione Diſſertatio à Jo. Baptiſta Vico Neapolitano, Eloquentiæ Profeſſore Regio, in Regia Regni Neapolitani Academia, XV. Kal. Nov. Anno 1708. *ad Literarum ſtudioſam Juventutem ſolemniter habita, deinde auctа.* 1710. *in* 12. *pagg.* 126.

The Author treats of the ſeveral Sciences which ought to be ſtudied, and teaches us how they may be well learned. He explains the Method of the Ancients in their Studies, and ſhews that it was very different from that which is obſerved in our Days.

He particularly enlarges upon *Juriſprudence*, and pretends, that before the Empire of *Hadrian*, who aſſumed the Authority of interpreting the Laws, none, but Practitioners, were allowed to teach the Civil Law. It was then, ſays he, that *Juriſprudence*, which had been accounted a Science, became an Art. The Profeſſors began to write many Volumes to teach the Rules of it. Under the Empire of *Conſtantine* they were publickly taught at *Rome*, and at *Conſtantinople*: Afterwards, the Emperors *Theodoſius* and *Valentinian* forbad to teach the Civil Law in private Schools. What Advantage did that Alteration produce? This Science, which was formerly divided among Philoſophers, Orators, and Juriſts, is now allotted to the Civilians; and they fetch a greater Light from a bare Expoſition of a Fact, than from all the Arguments of Philoſophy, and the Ornaments of Eloquence. The Author proceeds to diſcourſe of Printing; and pretends it has been of no great uſe for the Improvement of Learning. Bad Books, ſays he, have been multiplied by it; whereas, before it was found out, none but good Books were tranſcribed and read.

FLORENCE.

M. *Brenkman*, a *Flemiſh* Gentleman, is wholly taken up with collating the famous Manuſcript of the *Pandects*, wherein he is aſſiſted by M. *Antonio Maria Salvini*,

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Salvini, who is a good Critick. The latter is also very busy in comparing the *Basilica*, and other *Greek* Monuments, with the Civil Laws.

PADUA.

M. *Valisnieri*, Professor of Physick in this University, and Fellow of the Royal Society, has published a Dissertation concerning the Observations made by M. *du Verney* the Younger, in 1703, upon the petrified Brains of an Ox.

Considerazioni ed Esperienze intorno al creduto cervello di bue impetrito, vivente ancor l'animale, presentato dal Sig. Verney il giovane all' Academia Real di Parigi. Fatte da Anton. Valisnieri, & da lui scritte all' Illust. & Reverend. Sig. Abb. Anton. Conti. in 4to.

The Author maintains, 1. That this pretended Petrification is not so extraordinary as M. *du Verney* thinks. To prove it, he says he knows five such petrified Brains in *Italy*, *viz.* two, which he has in his House; a third, lodged in the Cabinet of Cavalier *Tetta*; another, in that of *Aldrovandus* at *Bologna*; and another, in that of M. *Ruzzini*, a Senator of *Venice*. 2. M. *Valisnieri* pretends that those Brains are not petrified, and mentions the Reasons and Experiments, which moved him to follow that Opinion. This Work is adorned with ten Copper Cuts.

TOULOUSE.

FAther *Perrin*, a Jesuit, has put out an Abridgment of Divinity.

Manuale Theologicum, sive Theologia Dogmatica & Historica, ad usum Seminariorum. Tolosæ, 1710. in 12o.

PARIS.

DR. *Sommier* has published a Dogmatical History of Religion under the Law of Nature.

Histoire

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Hiſtoire Dogmatique de la Religion ſous la Loi naturelle, avec l'Apologie de la Raiſon & de la Foi, contre les Pyrrhoniens & les Incrédules, dediée à Nôtre Saint Pere le Pape; par M. Jean Claude Sommier, Protonotaire Apoſtolique, Predicateur ordinaire de S. A. R. Monſeigneur le Duc de Lorraine, & Curé de Champs. Paris, 1710. In two Vols. in 4to.

Theſe Two Volumes are only the Beginning of a large Work. The Deſign of the Author is to publiſh a Dogmatical Hiſtory of Religion under the Law of Nature, the written Law, and the Law of Grace. He attacks the Scepticks, in a preliminary Diſſertation conſiſting of two Parts: The firſt is, properly ſpeaking, an Apology for Reaſon; and the ſecond, an Apology for Faith. He has inſerted in the firſt Part an Hiſtory of *Pyrrhoniſm*, wherein he gives a clear Account of what we read in the Ancients concerning that Sect.

On the 25th of *Sept.* 1710. the Biſhop of *Metz*, Commandeur of the Order of the Holy Ghoſt, and firſt Almoner to His Majeſty, was admitted into the *French Academy* in the room of the late Duke of *Coiſlin* his Brother. He made an eloquent Diſcourſe, which was anſwered by the Abbot *de Choiſy*. Before the Aſſembly broke up, M. *de la Mothe Houdart*, being deſired to communicate ſome of his Works, read a Book of the *Iliad*, which he has lately tranſlated into *French* Verſe. He takes a great Liberty in his Tranſlation, and frequently departs from his Original. His Deſcription of the Shield of *Achilles* is quite different from that of *Homer*.

On the 14th of this Month (*November*) the *Royal Academy of Medals and Inſcriptions* had a publick Meeting. The Abbot *de Boiſſy* opened the Aſſembly with the reading of a Diſſertation concerning Expiations. Next to him, the Abbot *Couture* read a Diſcourſe concerning the Suppers of the *Romans*. And then the Abbot *Simon* read a Diſſertation concerning Preſages.

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ARTICLE XLIV.

A † Continuation of the Extract of M. DE REAUMUR's *Diſcourſe, concerning the New Diſcovery of the Silk of Spiders, mentioned in the Firſt Volume of theſe* Memoirs, Article LXVI.

II. ALL ſorts of Spiders do not afford a Silk that can be worked; and thoſe that afford it, ſpin it out only to make the Cods wherein their Eggs are encloſed. Wherefore I think it neceſſary to give a general Notion of the ſeveral Kinds of Spiders, to which all others may be reduced, and of the different Manner how the Cods of thoſe different Kinds are made; whereby one may know thoſe that will afford Silk in this Kingdom, *&c.*

M. *de Reaumur* went on and ſaid, that M. *Bon* diſtinguiſhes Spiders into two principal Kinds, *viz.* long-legged and ſhort-legged Spiders, and that the latter furniſh the new Silk. He was very particular in deſcribing all ſorts of Spiders comprehended under thoſe two principal Kinds, and gave an Account of thoſe that will afford Silk, and of thoſe that will afford none. He alſo ſhewed how each ſort of Spiders make their Cods, and ſaid that the Silk of thoſe Inſects would be of more different Colours than that of Silk-Worms, which is always yellow or white; whereas the Silk of the Cods of Spiders is not only yellow, and white, but alſo grey, blue, and of a fine brown Coffee-Colour. He added, that thoſe Spiders, which afford a Silk of Coffee-Colour, are ſcarce, and that he never found any but in

† See above, Article XLII.

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in some Fields full of Brooms; where he also found some Cods, the Silk whereof was very fine and strong; and that those Cods were made in a different Manner from all the other Cods of Spiders mentioned by him, &c.

In the next place he said, that Spiders lay their Eggs, and make the Silk, wherein they are inclosed, in several Months of the Year; not only in *August* and *September*, which is the only Time M. *Bon* allows for it; but also in *May* and the following Months; that Spiders spin out two sorts of Thread, one of which is designed for their Webs, and the other to enclose their Eggs; and that those Threads differ only by being more or less strong: Which he explained in the following Manner.

I suppose 'tis well known that Spiders have several Nipples near their *Anus*, which are so many spining Holes, in which that Liquor is moulded, which becomes Silk, when it comes out, and is grown dry. The Spiders in question, that is, those whose Silk is fit to be worked, have six Nipples; four of which are very sensible, but the other two cannot be easily distinguished without the help of a Magnifying-Glass. Those two small Nipples are each of them placed near the Basis of the two large ones, which are nearest the *Anus*. Each of those sensible Nipples is made up of several other small Nipples, or insensible spining Holes. Any one may easily be convinced of it, by squeezing the Belly of a Spider with two Fingers of the same Hand, to force the Liquor out of those Nipples, and putting another Finger upon one of them; and pressing it gently: Many Threads will then come out, that are distinctly separated, and consequently must have passed through several Holes. Those Threads are too fine to be exactly told; but I may certainly affirm, that I have frequently been able to tell above six or seven. They will come out of the same Nipple in greater or lesser Numbers, according as the Nipple is more or less squeezed. And therefore one may easily apprehend how Spiders make their Threads

bigger or leſſer, whenever they pleaſe. For when they apply a greater Number of their Nipples againſt a Body, or when they do it with a greater Force, their Threads are made up of a greater Number of other Threads, and conſequently, ſtronger and bigger.

There ought to be about eighteen times more Threads that make up a Thread of a Cod, than there are in a Thread of a Cob-web, if the Quantity of Threads, that make up both, is proportioned to their Strength. For having glued a Weight of two Grains to a Thread of a Cob-web, it generally kept it up without breaking, and generally broke when I put to it a Weight of three Grains: Whereas a Thread of a Cod keeps up about thirty-ſix Grains; but it breaks, when loaded with a greater Weight.

But if the Threads of the Cods of Spiders are ſtronger than thoſe of their Webs, they are weaker than thoſe of the Cods of Silk-Worms, tho' in a leſſer Proportion. The Strength of the Threads, which I winded out of the Cods of Silk-Worms, did generally keep up a Weight of two Drams and a half. And therefore the Strength of a Thread of a Cod of Spiders is to that of a Thread of a Cod of Silk-Worms, as one to five: And perhaps the old Silk is again preferable to the new one upon this very Account.

'Tis true, that each Thread of a Cod of a Spider is leſs big than a Silk-Thread, much in the ſame Proportion as it is leſs ſtrong: But this will not wholly make up the Diſadvantage. For the putting many Threads together is more difficult: Beſides, 'tis to be feared all the Threads will not draw alike; and conſequently, that their Collection will not have the Sum of the ſeveral Forces which each of them would have ſeparately. That Multitude of Threads, neceſſary to make a Thread of the Silk of Spiders as big as a Thread of common Silk, is, perhaps, in ſome meaſure, the Reaſon why the Works made of that Silk

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Silk have not ſo fine a Gloſs as thoſe that are made of common Silk. 'Tis certain their Luſtre is not ſo fine, as an eminent Academician obſerved, when the Mittens were brought to the Academy. The Gloſs or Luſtre of any Stuff ſeems to me to proceed only from its reflecting a greater Light than another Stuff of the ſame Colour. And therefore, the more ſmall *Vacuum's* there are in a Silk Thread than in another, the leſſer will its Luſtre be, becauſe it will reflect a leſſer Light. But 'tis plain there will be more ſuch ſmall *Vacuum's* in a Thread made up of many really diſtinct Threads, than in another, which having the ſame Bigneſs, does not conſiſt of different Threads: The ſeveral Parts of the viſcous Liquor, of which it conſiſts, being doubtleſs more contiguous, muſt needs touch one another in more Places than ſeveral Threads really ſeparated. And therefore ſuppoſing each Thread of the Silk of Spiders not to have naturally a better Gloſs than a Thread of common Silk; 'tis plain that if five of thoſe Threads be put together, to make a Thread of the ſame Bigneſs with that of common Silk; the compounded Thread, and the Work made of it, will not have ſo fine a Luſtre as the Thread of common Silk, and the Work that will be made of it.

This would be true, ſuppoſing, as I have juſt now ſaid, that a ſingle Thread of a Spider has naturally as fine a Gloſs as a ſingle Silk-Thread: But that very Suppoſition is perhaps too favourable to the Silk of Spiders; for it may be obſerved, that the moſt criſped Thread has not ſo fine a Luſtre as that which is leſs criſped. Hence it is that Wool, each Thread whereof is naturally more criſped than a Silk Thread, has alſo a leſſer Gloſs. If therefore each Thread of the Silk of Spiders is naturally more criſped than a Thread of common Silk, it muſt have a leſſer Luſtre; which may eaſily be obſerved. It is no very difficult thing to find out the Reaſon why thoſe Threads are more criſped than the others. The different Manner of winding both is probably the Cauſe of it; for one may eaſily apprehend, that when Threads are winded

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in a loose way, the Spring of all the small Parts, of which they are made up, is entirely preserved; and therefore they exert all their Power to fold or frizzle them several different ways; whereas a close winding of Threads, like that of Silk-Worms, stops the Spring of those small Particles. The Spring itself wears out, or at least loses part of its Strength in such a violent Situation. This will be the more readily granted, if it be considered that the first Threads of the Cods of Silk-Worms, which are loosely twisted about those Cods, are not so fine, and have not so great a Lustre, as those that form the Body of the Cod, and are closely winded.

A Thread of a Cob-web being, as I have said above, eighteen times weaker than that of a Cod; this last Thread, which is five times smaller than a Thread of a Silk-Worm, should consist of thirty-six Threads at least. Perhaps this Reflexion may be of some use to raise our Imagination, when we endeavour to comprehend the prodigious Divisibility of Matter; for, how small must a Thread be, (though perceived by the Sight,) that does not exceed the hundred and eightieth Part of a Thread of single Silk; which Thread of single Silk is only the two hundredth Part of a Silk-Thread to sow withal? For I have often divided those Silk-Threads into two hundred Threads, or thereabouts: So that a Thread of Spiders-Silk, as big as a Silk-Thread to sow withal, would really consist of about thirty-six thousand Threads, and might be actually divided into a Thousand.

But to come to another main Point, which remains to be cleared, let us see what Proportion there is between the Quantity of Silk, which each Spider yearly affords, and that of Silk-Worms. I have carefully weigh'd several Cods of Silk-Worms, and found that the biggest, that is, the yearly Work of one of those Worms, weigh'd four Grains, and the smallest above three. So that reckoning sixteen Ounces in a Pound, one must have at least 2304 Worms to get a Pound of Silk.

Silk. Thoſe, who wear Silk Cloaths, do ſeldom think that many Thouſands of Worms have been at work all their Lives to furniſh the Matter they are made of.

I have as carefully weigh'd a great many Cods of Spiders, and always found that about four of the biggeſt equalled the Weight of one Cod of Silk-Worms, and that each of them weighed about a Grain: So that one muſt have four of the largeſt Spiders, to get as much Silk as a Worm can afford; ſuppoſing the ſame Waſte in the Silk of thoſe two ſorts of Inſects. But the Cods of Spiders loſe two Thirds of their Quantity; for out of thirteen Ounces of foul Silk, M. *Bon* had only four of neat Silk: That Diminution in the Cods of Spiders, proceeds from their being weighed with all the Eggs of ſmall Spiders before they are hatched, and with a great deal of Naſtineſs mixed with the Silk. The Cods of Silk-Worms don't loſe ſo much: The Abatement is ſo inconſiderable, that it may be made up, by ſuppoſing only an Abatement of two Thirds in the Silk of Spiders.

But we have juſt now ſeen, that the Weight of a Spider Cod, before it be made clean, is to the Weight of a Cod of a Silk-Worm, as one to four; and therefore when it is made clean, its Weight will be to the Weight of the latter, as one to twelve. Thus it appears, that one muſt have twelve of the largeſt Spiders, to get as much Silk as a Silk-Worm can afford.

But every Silk-Worm makes a Cod, becauſe the Males make theirs to take another Form; whereas Spiders make only their Cods to wrap up their Eggs, and therefore none but Female-Spiders make them. From whence it follows, that ſuppoſing as many Female-Spiders as Male ones, or thereabouts (which is no unreaſonable Suppoſition) twenty-four of the largeſt Spiders will not afford more Silk than a Silk-Worm.

One muſt therefore have about 55296 of the largeſt Spiders to get a Pound of Silk; and they muſt be

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bred by themſelves for ſeveral Months. Whereby it appears, that this Silk would occaſion ſuch Expences as would not anſwer its Value, ſince it would be twenty-four times as dear as that of Silk-Worms; even ſuppoſing there was no Neceſſity of lodging each Spider by itſelf; and that each of them would take up no more room than a Silk-Worm: Which cannot be ſuppoſed; for every Spider muſt have room enough to make its Web. But if I was to make an exact Computation of the Charges requiſite to feed them by themſelves, and to give each of them a convenient Lodging, it would plainly appear that the Silk of Spiders would be incomparably dearer than that of Silk-Worms.

I would not have any Body think, that what I have ſaid concerns only Spiders of an ordinary Size; for if any one was deſirous to know what Quantity of Silk might be had from the large ones, that are commonly to be found in the Gardens of this Country, it would appear that twelve would not afford more Silk than one of the Cods of thoſe I have mentioned; and that 288 would only furniſh as much Silk as one ſingle Cod of a Silk-Worm; and conſequently, that 663552 Spiders could hardly make a Pound of Silk.

The Publick will doubtleſs be concerned for the little Succeſs that can be expected from ſuch an ingenious Diſcovery; but perhaps there are ſtill ſome Hopes. There may be larger Spiders than thoſe that are commonly to be ſeen in this Country. It appears from the Relations of all Travellers, that thoſe of *America* are of a much larger Size than ours, and conſequently more likely to afford a greater Quantity of Silk. Our Silk-Worms, though originally come from remote Countries, are ſo prodigiouſly increaſed in *Europe*, that we may reaſonably hope the Spiders of *America* might live in this Kingdom. However, we muſt make Experiments: 'Tis the only way of finding out curious and uſeful Things. I ſhall not be wanting in any thing that may concern the preſent Enquiry;

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quiry; and if any useful Discovery be made hereafter, M. *Bon* will have the first Glory of it.

ARTICLE XLV.

SUITE du Supplement à l'Histoire de l'Origine & du Progrès des revenus Ecclesiastiques,

That is,

A † Continuation of the *Supplement to the History of the Origin and Progress of Ecclesiastical Revenues.*

M. *SIMON* reckons the frequent Use of Indulgences among those things, that brought a good Income into the Churches and Monasteries. The Popes granted them too easily, especially in the latter Ages; and our Author observes they were carried to such an Excess, that when *Luther* attacked them, most Scholastick Divines found it a very difficult thing to answer his Objections. Indulgences, in their first Origin, were only a Relaxation of the Penances imposed upon Sinners. Each Sin was punished with a certain Punishment: The Bishops and Priests were obliged to follow the Canons made for that purpose, as it appears from the Penitential Books that are still extant. But because it was sometimes necessary to abate something of that ancient Severity, the *Relaxation*, or Mitigation of Canonical Penances,

* The Account of the first Part of this *Supplement* may be seen above, in Article XXXV.

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nances, was called an *Indulgence*. Such is the Origin of Indulgences: The Profit arising from them, moved the Clergy to carry them much farther than what they were at first. The Ghostly Fathers, out of Regard for their Penitents, thought fit to depart from the ancient Severity, especially in the 12th Century. The Penitents were allowed to buy off the Penances laid upon them by the Canons of the Church. The Money arising from it, was generally designed for the Maintenance of the Poor: Which brought a great deal of Wealth to the Clergy, because Kings and Princes proved very liberal to them, in Hopes of redeeming their Sins; considering that what they bestowed upon them, was designed for the Relief of poor People. The Clergy began also in those Times to enjoin long Prayers for a Penance; for instance, to recite the *Psalms*, &c. Besides, the Penitents were ordered to have Masses said for them, and to discipline themselves: But the most general Penance was, to give Money, whereby every Body was dispensed from undergoing the Punishments established by the Canons. Nay, they rated every Penitent in proportion to his Sins; which gave them a fair Opportunity of increasing the Number of Years appointed for Penances, that more or less Money might be paid according to the Number of Years.

Many Bishops improved that admirable Invention of buying off one's Sins, which was so profitable. *Maurice* Bishop of *Paris*, who governed that Church for the space of 32 or 33 Years, towards the latter End of the 12th Century, distinguished himself by his Industry in that respect. He built the Cathedral Church of *Paris*, and besides founded and endowed four Abbies. That vast and noble Fabrick, and the four Abbies, were not raised up at his own Charges; for he was a Man of mean Extraction, and very poor. How came he then to perform such a great Enterprize? He undertook to dispense those, who should bring in Money for that purpose, from doing Penance for their Sins. It was by such a spiritual Industry that the

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the Biſhop, notwithſtanding his Poverty, was enabled to ſpend more Money than the Royal Treaſure would have afforded. *Hac* * *ſpirituali induſtria tantam auri argentique ſummam collegit, ut homo pauperrimus omnibuſque bonis nudatus in ſumptibus ferendis perfecerit, quibus Regiæ divitiæ non ſufficerent.* Several Biſhops, perceiving the great Succeſs of that admirable Invention, imitated their Brother *Maurice*.

After theſe Obſervations, M. *Simon* ſhews that the Popes have no Power to raiſe any Money in *France*, upon any Pretence whatſoever, even for Pious Works, without the King's Conſent. He adds, that notwithſtanding the wiſe Precautions that have been uſed to hinder Foreigners from making any Gatherings in that Kingdom; there are ſtill ſome Ramblers, who in the Name of our Lady of *Montſerrat*, and under ſome other Pretences of Devotion, get Money from the Country-People, whoſe Names they write down, upon Promiſe that they ſhall have a Share in the Prayers that are ſaid at *Montſerrat*. Our Author gives us ſome Inſtances of the Tricks and Impoſtures of thoſe begging Ramblers, who formerly preached up Indulgences. They became ſo intolerable, that the Council of *Vienne*, under Pope *Clement* V, found it neceſſary to make a Decree againſt them.

The *Mendicant* Friers were alſo formerly accuſed of getting a great deal of Money by Confeſſions and Burials. *Richard*, Archbiſhop of *Armagh*, blames them for it, in his Book entitled *Defenſorium Curatorum contra eos, qui privilegiatos ſe dicunt.* Ever ſince thoſe Monks, ſays he, have obtained a Privilege to hear Confeſſions, they have built very fine Monaſteries, and ſtately Palaces. Whereupon M. *Simon* obſerves that the *Mendicant* Friers were at firſt very much eſteemed and admired by the People, who proved very liberal to them. But he adds, that they have loſt their great Repu-

* Morinus de ſacra Poenit. *l.* 10. *c.* 20.

Reputation long ago. The Jesuits, who came in since, and who live a more regular and exemplary Life, have got the best Trade. They had also powerful Enemies, from the very Beginning of their Society, who accused them of making Religion subservient to their Interests, of insinuating themselves into the Minds of great Men, and attending, or rather besetting them upon their Death-Bed, to have a Share in their Estates.

M. *Simon* observes, that 'tis a dangerous thing to establish too many regular or secular Communities; because when they are established, they want to be maintained, and in order to it, they use all possible means to enrich themselves. "Many devout Women, "who fancy that God speaks to them through the "Mouth of their Ghostly Fathers, don't scruple to "deprive their Heirs of their Succession, though they "have not wherewithal to live, and to bestow their "Estates upon rich Communities. All possible Care "should be taken to prevent the Multiplication of "those Communities, especially in little Towns, "whose Inhabitants, not having so much Experience "as those of great Cities, are more inclined to leave "whatever they have to those Societies.

Our Author very much commends those Judges, who use their utmost Endeavours to prevent the making of any Will in Favour of a Religious or Secular Community. He mentions an *Arrest* of the Parliament at *Paris* in the Year 1619, whereby that Part of the last Will of the Bishop of *Beauvais*, which concerned the Fathers of the Oratory, was declared null and void. The Parliament of *Aix* made also a Decree against the same Fathers of the Oratory in 1675, and annulled the last Will of a private Man in their Favour.

I shall conclude this Extract with another Observation of M. *Simon*. "We know by Experience, says "he, that those new Congregations of *Black Monks*, "that

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" that is, of *Benedictins*, which have been eſtabliſhed " under Pretence of a greater Good, have not had " the deſired Effect. Perhaps it were better for the " Good of the Church and State to ſuppreſs them, " and to reduce the Monks to the ſame Condition " they were in at the time of their Inſtitution.

It appears from this *Supplement to the Hiſtory of the Origin and Growth of Eccleſiaſtical Revenues*, that the Clergy of the Church of *Rome* have been very induſtrious in finding out Ways and Means to enrich themſelves. If the Proteſtants publiſh hereafter a new *Catalogus Teſtium Veritatis*, or a new Edition of the old one, enlarged, M. *Simon* will doubtleſs be placed in it with great Diſtinction.

ARTICLE XLVI.

PARIS.

FATHER *Calmet*, a *Benedictin* Monk of the Congregation of St. *Vanne* and St. *Hydulphus*, who deſigns to write a Literal Commentary in *French* upon the whole Bible, has already publiſhed three Volumes of that Work, in 4*to*. The Third, which contains his Commentary upon the *Numbers* and *Deuteronomy*, came out laſt Year. That Commentator has been attacked by M. *Fourmont*. This Author, who is a young Man, and a great Admirer of the Rabbins, having publiſhed two Letters * againſt the Commentary of Father *Calmet* upon *Geneſis*; Father *Calmet* has newly put out an Anſwer, conſiſting of four Letters.

Lettres de l' Auteur du Commentaire litteral ſur la Geneſe, pour ſervir de Réponſe à la Critique de M. Fourmont contre cet Ouvrage. Paris, 1710. in 12*o*. pagg. 160.

M. *Fourmont*

* See the Firſt Vol. of theſe Memoirs, *Artic.* XXVI.

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M. *Fourmont* blames Father *Calmet*, for not proving that *Moſes* is the Author of the *Pentateuch*. Father *Calmet* anſwers, that this is a groundleſs Objection; ſince he never deſigned to alledge any other Proof, but the conſtant and univerſal Tradition, which aſcribes to *Moſes* the five Books that go by his Name. Such a Tradition appears to him a ſufficient Reaſon to remove all manner of Doubts upon this Head. The Authority of ſome few Writers, who have aſſerted a contrary Opinion, out of Singularity, can be of no great Weight. "If, ſays he, the Teſtimony of a "ſingle Man was ſufficient to queſtion the Truth of a "Book, or to make one doubt of the Author; what "would become of us? Have we not ſeen a learned "Man call into queſtion the greateſt Part of the "Writings aſcribed to the Ancients? Have the true "and ancient Writers, whoſe Names they bear, loſt "their Poſſeſſion upon that Account? Has the Pub-"lick ſubmitted to that Judgment? Thoſe, who "*had ſome particular Reaſon* to aſſert that Doubt, and "the Author himſelf, did not publickly diſown it, by "reaſon of the dangerous Conſequences that might "ariſe from it." The Author infers from this Inſtance, that ſome few Criticks, who have raiſed Doubts againſt *Moſes*, cannot invalidate a Poſſeſſion that is generally acknowledged.

Father *Calmet* affirms, that there are ſome Paſſages in the *Pentateuch*, which *Moſes* could not write; but, ſays he, it does not follow from thence, as M. *Fourmont* pretends, that *Moſes* is not the Author of the *Pentateuch*. "If ſome Gloſſes and Alterations made by "chance, or deſignedly, in the Text of a Book, are "ſufficient to aſſert that a Book was not written by "the Author whoſe Name it bears, though no Objec-"tion can be raiſed againſt the remaining Part of the "Work; will any Book be free from Cenſure? At "this rate, St. *Matthew*, St. *Mark*, and St. *Luke*, did "not write the Goſpels aſcribed to thoſe Evangeliſts, "becauſe ſome ſmall Additions have been obſerved in "them.

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" them. According to that Rule, the Canons of the " Councils, and the Works of the Fathers, that are " moſt unqueſtionable, can be no longer attributed to " the Authors, whoſe Names they bear, becauſe there " are none free from ſmall Faults.

M. *Fourmont* takes it ill, that Father *Calmet* ſhould not expreſs a due Eſteem for the Rabbins. Father *Calmet* maintains ſtill that moſt *Jewiſh* Writers want Judgment, and are full of abſurd and extravagant Notions. He does not pretend that all the Writings of the Rabbins are to be deſpiſed; what he ſays concerns only the greateſt Number. He gives ſome Inſtances of their odd way of explaining the Scripture. " Their " God roars, is angry, weeps, and ſheds upon the " Ocean two Tears, the Fall whereof reaches from " one End of the World to the other: They mean " the Thunder. His Word occaſioned the miſcarrying " of all the Women in their City, and ſtruck out all " the Teeth, even the Grinders of the *Romans*. The " Emperor being thrown down from his Throne had " recourſe to Rabbi *Joſhua*, and perſuaded him to be- " ſeech his God to go home. The ſame Rabbins " ſay that God having one Day a Diſpute with an " Angel about the Leproſy, the Rabbin Son of *Nachman* was made their Arbitrator; There was a Ne- " ceſſity to ſend him into Heaven; but it was no eaſy " thing to make him die, for he was continually rea- " ding the Holy Scripture, and no Man can die whilſt " he reads it. The Angel of Death not being able to " come near him, God raiſed a Storm, which ſhook " the neighbouring Reeds: The Rabbin being fright- " ed left off reading immediately; whereupon the " Angel took hold of him, and carried him into " Heaven.

Here follow ſome other Inſtances out of the *Talmud*. " On the firſt Hour of *Adam*'s Creation, God gathered " the Duſt of which he was to be made. On the ſecond " Hour, *Adam* ſtood upon his Feet. On the fourth, " he called every Animal by its Name. On the ſe- " venth,

" venth, he was married to *Eve:* God was pleaſed to " be the Paranymph of that Marriage. He made " with his own Hands the Canopy under which *Eve* " received the nuptial Benediction, and he brought " down from Heaven the Angels to make a Conſort of " Muſick. He himſelf dreſſed the Bride and curled " her Hair; and that ſort of Curl has been tranſmit- " ted to the *Jewiſh* Women from one Generation to an- " other —— *Adam* was not a Man of an ordinary " Size. The talleſt Giants were but Pigmies, if com- " pared with him; his Head reached to Heaven. " The Angels, being amazed at it, fell a murmuring, " and made their moſt humble Remonſtrances. God " conſidered the thing, and being ſenſible of the " Fault he had committed, reduced *Adam* to the " Height of a thouſand Cubits. *Og* King of *Baſhan* " is recorded in Scripture as a famous Giant. The " *Jews* will have it that he was one of thoſe who lived " before the Deluge. They tell us, that he could " lift up a Mountain as eaſily as another Man can lift " up a Stone of an indifferent Size. When *Moſes* ad- " vanced to make War with him, *Og* took a huge " Mountain, and put it upon his Head, to cruſh in " Pieces the whole Hoſt of the *Iſraelites:* But God " permitted the Ants to make a Hole through the " Mountain; and it fell upon his Shoulders like a " Collar: At the very ſame time his Teeth grew ſo " prodigiouſly, that they got into the Mountain. " Thus, being no longer able to throw it down, he " was killed by the Enemies.

The Author quotes many Writers, who deſpiſe the Explications of the Rabbins; and then anſwers what M. *Fourmont* ſays in their Vindication.

M. *Bion* has publiſhed a new Edition, very much enlarged, of his Treatiſe concerning the uſe of Celeſtial and Terreſtrial Globes, and Spheres, *&c.*

L'Uſage

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L'Uſage des Globes Celeſte & Terreſtre, & des Spheres, ſuivant les differens Syſtemes du Monde. Par le Sieur Bion, Ingenieur pour les Inſtrumens de Mathematique. Paris, 1710. in 8vo. *pagg.* 372.

This Work conſiſts of three Parts. The firſt is a Treatiſe of Coſmography, wherein the Author explains the Syſtems of the World, the Circles of the Sphere, the Motion of the Stars, *&c.* The ſecond Part is a Treatiſe of Geography. M. *Bion* applies the Sphere to that Science: He deſcribes the Earth and the Sea, and then gives an Hiſtorical Account of the four great Parts of the World, and of the different States contained in them. In the third Part, he gives a Method of making Globes and Geographical Maps. He ſhews the different Uſes of the Globes and Sphere; and particularly endeavours to explain the three Uſes of the Sphere of *Copernic*, which concern the three Motions aſcribed to the Earth by that Aſtronomer. This Work is adorned with forty-two Copper Cuts.

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ARTICLE XLVII.

ANECDOTA Græca, quæ ex MSS. Codicibus nunc primum eruit, Notis & Disquisitionibus auget LUDOVICUS ANTONIUS MURATORIUS Sereniss. Ducis Mutinæ Bibliothecarius. Patavii, Typis Seminarii. 1709.

That is,

A Collection of Greek *Pieces, never before printed; published and illustrated with Notes and Dissertations, by* LEWIS ANTONY MURATORI, *Library-Keeper to the Duke of* Modena. Padua, 1709. *in 4to. pagg.* 392.

M. *MURATORI* * published several Years ago two Volumes of *Latin* Pieces, never before printed. Those two Volumes will be attended with several others, as soon as the War is over. In the mean time, that learned Man has thought fit to put out this Collection of *Greek* Pieces, which were never made publick.

I. In the first Place, the Reader will find 228 Epigrams of St. *Gregory Nazianzen*. Most of them are taken

* This is an Extract of an Article to be found in the *Acta Eruditorum*.

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taken from a Manuſcript of the *Ambroſian* Library at *Milan*, above ſeven hundred Years old. Others have been communicated to M. *Muratori*, by M. *Boivin* Library-Keeper to the King of *France*, by M. *Salvini* Profeſſor of the *Greek* Tongue at *Florence*; and by the Abbot *del Miro* Keeper of the *Vatican* Library. Thoſe Epigrams are not equally beautiful: Some of them were made in haſte, and without any great Labour. Others were not written by St. *Gregory Nazianzen*, tho' they are aſcribed to him. The Editor has illuſtrated moſt of thoſe Epigrams with Critical and Hiſtorical Notes. There are 135 compoſed in Praiſe of ſeveral Perſons deceaſed. Many concern one and the ſame Perſon; and there are fifty upon St. *Gregory*'s Mother. That Father inveighs, in ſeveral Epigrams, againſt thoſe who broke open the Graves: In others, he exclaims againſt the *Agapeti* and *Agapetæ*, and thoſe who made merry in the Churches of the Martyrs. The other Epigrams concern *Jeſus Chriſt*, and ſome Virtues and Vices. The following Epigram upon the Death of *Euphemius*, a learned and amiable young Man, appears the moſt elegant to M. *Muratori*.

Αἱ Χάριτες Μούσῃσι. τί ῥέξομεν; ἀμφὶ δ' ἄγαλμα
Χειρῶν ἡμετέρων Εὐφήμιος ἐν μερόπεσσι.
Κ'αἱ Μοῦσαι Χαρίτεσσιν· ἐπεὶ φθόνος ἐξὶν ἄμετρος,
Τόσσον ἔχοι. Ἡμῖν δὲ τό δ' ὄρνιον ἔμπεδον ἔσω,
Μηκέτ' ἀνασχέσθαι τοῖον μερόπεσσιν ἄγαλμα.

There is in the *Ambroſian* Library a Manuſcript of an anonymous Scholiaſt upon the Verſes of St. *Gregory Nazianzen*. That Scholiaſt was never printed. M. *Muratori* has inſerted a Specimen of his Work in Page 208, and the following.

II. The Editor has publiſhed out of the ſame Library 45 Epiſtles of *Firmus*, Biſhop of *Ceſarea* in *Cappadocia*. That Biſhop aſſiſted at the Council of *Epheſus* in the Year 431, and died in 439. None of his Works was ever printed before. Though theſe Letters

are written in a familiar Style, and contain nothing that is remarkable, they will not be unacceptable to the Lovers of Philology.

III. There are in this Collection four Letters of *Julian* the Apostate. In the first, that Emperor desires the Inhabitants of *Alexandria* to send him an Obelisk, that lay upon the Sea-shore, to be set up at *Constantinople*. The Beginning of that Letter had been published by *Rigaltius*, *Petavius*, and the illustrious Baron *DE SPANHEIM*, lately deceased.

The second Letter contains an Edict, whereby that Emperor forbids the People to make any Acclamations at his coming into a Temple. The third was written to a Painter; and the fourth to *Arsaces*, King of *Armenia*, of whom he demands some Succours against the *Persians* in a very imperious manner. This Letter has been mentioned by *Sozomen*.

IV. The Editor has inserted in this Collection an Epistle to *Dionysius*, *de Incarnatione Christi*. *Gennadius* (*de Scriptor. Eccles.* Cap. 2.) says, it was written by *Julius* I. Bishop of *Rome*: But *Baronius*, *Binius*, *Petavius*, and particularly *Sirmondus* (*in Notis ad Facundum Hermianensem*) maintain that it is a spurious Piece, though they never saw it. That Letter has been printed from a Manuscript in the *Ambrosian* Library.

This Collection is attended with four Dissertations, written by the Editor.

1. The first, entitled *de Agapetis*, treats of those Women, who, under pretence of Devotion, lived a scandalous Life with Monks and Ecclesiasticks. The learned Mr. *Dodwell* has enlarged upon this Subject in one of his *Dissertationes Cyprianicæ*.

2. In the second Dissertation, the Author discourses of the Suppression of the *Agapæ*, or Feasts that were formerly celebrated in Honour of the Martyrs. He shews,

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ſhews, that they were inſtituted out of Indulgence for the Heathens newly converted to Chriſtianity, who had been uſed to ſacred Feaſts; and that they were afterwards wholly ſuppreſſed, by reaſon of the Drunkenneſs and Luxury occaſioned by them. There is, at the End of this Diſſertation, a judicious Obſervation, which might be of ſome Uſe to the Church of *Rome*. *Ex his*, ſays M. *Muratori*, *diſcimus, ne eos quidem ritus interdum in Eccleſia Dei ferendos eſſe, qui, tametſi à pietate originem habeant, abuſibus tamen nimiis contaminantur.*

3. The third Diſſertation runs upon the Cuſtom of Burying the Dead in Churches. The Author undertakes to prove that it was very ancient in the *Eaſtern* Church, and generally received after the Death of *Conſtantine* the Great.

4. In the fourth Diſſertation, M. *Muratori* ſhews, that the above-mentioned Letter to *Dionyſius* is falſely aſcribed to Pope *Julius* I. He believes that the Heretick *Apollinaris* was the Author of it; wherein he follows the Opinion of *Sirmondus*. He mentions a Piece of St. *Gregory Nyſſen*, written againſt *Apollinaris*; whereby it appears, that the Errors, charged upon him by that Father, are to be found in this Letter, almoſt in the ſame Words.

M. *Muratori* deſigns to go on with this Work, and to publiſh three other Volumes of *Greek* Pieces never before printed.

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ARTICLE XLVIII.

A DESCRIPTION of the great Work, painted in the New Chapel of Verſailles, *by M.* Jouvenet, *heretofore Director of the* Royal Academy of Painting and Sculpture.

THIS great Work, which takes up the greateſt Part of the Vault, is above the King's Gallery that faces the Altar: The coming down of the Holy Ghoſt is the Subject of it. To repreſent that Myſtery in a manner ſuitable to its Greatneſs, M. *Jouvenet* made uſe of the moſt ingenious Contrivances his Art could afford him, without departing from Truth, which ought to be inviolably obſerved upon ſuch an Occaſion.

That Work conſiſts of two principal Parts, reunited by the ſame Spirit, and lighted by a ſingle Light.

In the firſt, which fills up the large extent of the Vault, he placed in the higheſt Part the Holy Ghoſt, under the Shape of a Dove, according to Cuſtom, and made it his luminous Point to light all the other Objects of the Picture. Several Groups of Angels, who are ſuppoſed to attend the Deity, ſhew by their different Attitudes and Expreſſions, their Adoration, Reſpect, and Humility. The Choice of the Draperies, and the Variety of their Colours, partaking of the Brightneſs that proceeds from the Holy Ghoſt, make the Spectators ſenſible of the Harmony that is among them.

Though

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Though a Painter may take a great Latitude as well as a Poet, M. *Jouvenet* has not aſſigned any particular Functions to the Angels, having only pitched upon thoſe, that might contribute to diſcover the Greatneſs of the Myſtery. This excellent Artiſt, far from imitating the great Liberty of moſt Painters in this ſort of *Glory*, has not repreſented the Angels diſcourſing together, or with ſtrained Attitudes, to improve the Artifice of a contraſted Deſign. He was contented with the Expreſſions juſt now mentioned, to which he has added the moſt perfect Ideas of Beauty, that are proper to repreſent thoſe excellent Creatures, which make the Ornament of Heaven.

His great Skill in the Art he profeſſes, enabled him to beſtow upon the Clouds an Agitation, which expreſſes the ſudden Noiſe and Wind, attending the Deſcent of the Holy Ghoſt. One of the moſt difficult things in Painting, is to make the Spectator perceive a Motion in thoſe Objects, that appear fixed to the Eye. To perform ſuch a Wonder, a Painter muſt have recourſe to the Variety of Strokes, the Order and Greatneſs of Maſſes, the Difference of Colours, and the ingenious Oppoſitions of Lights and Shadows, which ſtriking upon our Eyes, produce that admirable Illuſion by their Agreement, and make us perceive a Motion like that of Objects that are really moved: Which may be alſo practiced upon Clouds, though their Contours are undetermined.

The Light coming down from the Vault through a learned and natural Degradation with fiery Tongues, and diſcovering a vaſt Extent between the luminous Point and the Objects lighted by it at the other Extremity, produces a glorious Spectacle, which raiſes Admiration, inſpires Fear, Love and Reſpect, and heightens the Courage. This has been repreſented by the Figures placed at the lower End of the Picture, which make up the ſecond Part of it.

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A Piece of Architecture appears in the Middle, representing the inside of the Room where the Apostles met. The Holy Virgin stands in the Center of the Scene. Her Attitude is great and noble: It expresses a sedate Transport of Joy, proceeding from the Love of God, with which her Heart was filled. Some other Women are placed by her; one of which, in an *Egyptian* Dress, stoops in her Presence.

St. *Peter* sits upon a Step on the Right Hand of the Virgin: He stretches out one of his Legs, which by the Rules of Opticks and Perspective does so jut out of the Picture, that one can't forbear being surprised at it. But the Painter, not contented to make a Figure that might please the Learned, was besides willing that it should contribute to improve his Subject: And therefore he has placed that Saint in a sitting Posture; and yet he seems to rise up to Heaven by the Fervency of his Devotion, as it appears from the holding up of his Head, the joining of his Hands, and the Quickness of his Looks.

The Figure of St. *John* is another Master-piece. That beloved Disciple discovers his great Zeal, by rising at that very Moment to go and proclaim the Wonders he has seen: And to make the Spectators sensible that he leaves the Assembly, that Figure seems to go out of the Picture. Its Motion makes a Contrast with the Sedateness of the heavenly Choir, which gives it a new Degree of Vivacity.

Nothing could be more proper to set off the Vivacity of that Apostle, than the Rapture of a young Woman placed on his Right Hand, kneeling with one Knee, stretching out her Hands, and full of Joy and Admiration. Her Beauty, her Dignity, and the Magnificence of her Cloaths, render the Motions of her Heart the more sensible, because they are more moving when added to the natural Gracefulness of a Person of Quality. That Figure contributes also to the Richness

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neſs of this Work, by its Oppoſition to the Simplicity of the Apoſtles; and though it improves the Art, it makes no Alteration in the Truth of Hiſtory. Thoſe Figures are not Epiſodick, but truly belong to the Subject; ſince we read in the *Acts of the Apoſtles*, chap. i. verſ. 14. that being gone up into an upper Room, they *all continued with one accord in Prayer and Supplication, with the Women, and Mary the Mother of Jeſus, and with his Brethren.*

The Author of this Work, being willing to diſcover his great Skill, eſpecially in the Art of Drawing, has placed between the Angle of the Vault, and the foregoing Figure, that of a Diſciple, which produces an admirable Effect. The Attitude of this Figure is wholly different from that of the other. 'Tis a bold foreſhorten'd Piece: Though it takes up but two Feet and a half, it ſeems to be ſeven Feet high: Which may be of great Uſe to teach young Painters the Perfection of their Art, and raiſes the Admiration of the Learned.

There is a great Variety throughout this Work. Next to that Diſciple, a Woman upon her Knees, lifting up her Arms and her Eyes, implores the Aſſiſtance of Grace; and another Diſciple ſitting by her receives the Fulneſs of it. Laſtly, a half naked Picture has been added here for a greater Variety.

On the other Side, and on the Left Hand of the Virgin, there is a Diſciple upon his Knees, ſtretching out one of his Arms, with an admirable Attitude.

A venerable old Man, repreſenting St. *Andrew*, holding up his Arms and his Head, appears behind that Figure in an admirable Rapture mixed with Tenderneſs: And a young Boy near him joins his Hands, and lifts up his Eyes to Heaven, as the Fountain of his Happineſs. One may obſerve from theſe two Figures, that the Contraſt, which appears every where, is taken ſometimes from the various Attitudes, and ſometimes

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ſometimes from the different Ages; ſometimes from the Sex, or the Ornament of the Draperies, from the Lights and Shadows, and from the Variety of the Deſign or Expreſſion; as it appears from theſe two Figures: The old Man being more ſedate than the young Boy, ſhews in his old Age that he has a greater Experience of the divine Grace, and is more uſed to feel the Effects of it.

In the next Place there is a Man ſitting upon a Step, and a tall Woman ſtanding in a rich Apparel, who, to keep off the Brightneſs of the Light, holds one Hand before her Eyes: She diſcovers an Air of Modeſty, and appears in a Meditation. Thoſe two Figures are repreſented in a kind of *Levantin* Dreſs.

But becauſe one may eaſily think, that the ſudden Noiſe of the Wind, which attended the Deſcent of the Holy Ghoſt, filled the Minds of ſome weak Perſons with Fear and Terror; the Painter has repreſented a ſtaggering Figure, held up by a charitable young Boy, which makes a Contraſt of Expreſſions and Attitudes, and at the ſame time brings into one's Thoughts the Agitation of the Clouds, which is made ſenſible by the Effect it had upon thoſe that were frighted at it.

To ſhew the principal Operations of the divine Grace, according to the different Characters of Men, M. *Jouvenet* has placed on the Side of the Vault, near the Angle, a Man ſitting and leaning backwards, holding up his Eyes to Heaven, and wholly taken up with Admiration. A tall Maid appears next to him, in a white Drapery, expreſſing the Effects of the divine Love upon an innocent Soul. In the next Place, there is an Apoſtle ſtanding, in a Poſture of Adoration, which being an Effect of his Knowledge of the Myſtery, reunites two Actions into one.

This gave the Painter occaſion to place another Figure next to and lower than the laſt: It repreſents a Man

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Man ſitting and recollecting himſelf, as if he was meditating upon the wonderful Bleſſings which God beſtows upon Men.

Laſtly, Becauſe we read in the *Acts of the Apoſtles*, that a great Number of Diſciples met in the ſame Place, M. *Jouvenet* has placed behind thoſe principal Figures an indefinite Number of other Figures drawn to the Middle of the Body, which are united by the Harmony of the whole Work, and animated with the ſame Spirit.

If the Spectators are ſtruck with Admiration, it may be ſaid they are no leſs inſtructed, whether they conſider the Rules of the Art, or the Myſtery that is repreſented. That Picture offers a great and noble Spectacle, whereby the Eyes and the Imagination are agreeably deceived.

Every thing is in Motion, by the various Attitudes, and Expreſſions of Colours, by the Diſtribution of the Light, and a happy Choice of the principal Effects that were produced by the Deſcent of the Holy Ghoſt among thoſe few Elect, deſigned to make others partake of the Grace beſtowed upon them.

The Holy Virgin crowned with Glory, and the Heavens opened, ſhew us what will be the End of our Labours. St. *John* is ſetting out to diſcharge the Duties of his Miſſion. Charity lends a helping Hand to the Weak. Men of all Conditions have a plentiful Share in the ſame Bleſſings. The Contempt of worldly things appears by the Rapture of the Mind fixed upon Heaven; and the Ignorant are enabled to underſtand the greateſt Myſteries.

Some worſhip the Author of their Happineſs; whilſt others, recollecting themſelves, are wholly intent upon Meditation. Reſpect, Love, Admiration, and Faith, reign in all the Members of that new Church.

A Work

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A Work consisting of so many essential Parts of the Art of Painting, I mean the Correctness of the Design, a true Expression proper for the Subject, the Variety of Attitudes suited to the Persons that are represented, the Harmony of Colours, and the Distribution of Lights, the Unity of the Groups animated with the same Spirit, and the Vivacity diffused through the whole Picture: A Work, that leaves no Room for any Guess: A Work, I say, of this Nature, and those of the other Masters, who had a Hand in beautifying such a sacred Place, will doubtless transmit to future Ages the Glory, which the famous *Academy of Painting* has acquired above all others in *Europe*, and perhaps in the whole World.

Here I find a proper Occasion of answering an important Objection against the Parallel between Painting and Poetry. Some maintain, that Poetry expresses by Words some general Maxims, which cannot be understood by Figures, that is, by the Design and Colours, which represent only individual Beings.

But I dare affirm, that an Allegory may attain to that Degree of Perfection in Painting; and that it becomes an universal Language, provided it be clear, and the Bodies pitched upon be generally admitted, as the Language of a Country. The Sense of an Allegory will be more or less extended, as it is more or less composed of different Figures; for the Figures are the Words, or the Alphabet of that Discourse. No clearer Instance can be given of it, than the Subject of this Picture.

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ARTICLE XLIX.

HELMSTAD.

A Learned Man designs to publish a Collection of spurious Pieces relating to the Old Testament, in Imitation of the *Codex Apocryphus Novi Testamenti*, published by M. *Fabricius*. That Collection, entitled *Codex Apocryphus Veteris Testamenti*, will contain the following Pieces.

A Book presented to *Adam* by the Angel *Raziel*. The Apocalypse of *Adam*. The Penitence of *Adam*. The Genealogy of the Children of *Adam*. A Treatise concerning Agriculture ascribed to *Adam*. Another concerning the Virtues of Plants, that goes by the Name of *Abel*. Seven Books ascribed to *Seth*. A Prophecy about the Star that was to appear in the time of the *Messias*. The Astronomy of *Seth*, to be found in the Emperor's Library. A Treatise of *Enos* concerning the manner of calling upon the Name of the Lord. A Treatise shewing how the Sciences ought to be learned, ascribed to *Enoch*. His Prophecy. His History, wherein he mentions the Love of the Angels for the Daughters of Men, and the Birth of the Giants. An Ethiopick Book in the Library of Cardinal *Mazarin*, entitled *The Mysteries of Heaven and Earth discovered*. The Astronomical Treatises fathered upon the same Patriarch. The natural Magick of *Noah*. The Seven Precepts given to his Children. An Ethiopick Book that bears his Name. His last Will, and a Letter published with that supposititious Will. A Geomancy ascribed to that Patriarch, which is in the Emperor's Library. The Prophecy of *Ham*.

A Book

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A Book of *Abraham* concerning the true Worſhip of God. His Apocalypſe. His Aſſumption. The Cabbaliſtical Book, entitled *Jetſirah*. The Ladder of *Jacob*. The Inſcription of the Altar he ſet up at *Bethel*. His laſt Will. The laſt Will of the twelve Patriarchs. Some Fragments of a Diſcourſe of *Joſeph*, full of extravagant Fictions. A Fragment of his Book concerning the Interpretation of Dreams.

Several Books falſely aſcribed to *Moſes*, *viz.* The Little *Geneſis*. The three Secret Chapters of *Geneſis*. His Journal. His Apocalypſe. His laſt Will. His Aſſumption. His Books of Chymiſtry and Magick. What remains of a Book of *Jannes* and *Mambres*, Magicians of *Pharaoh*. A whole Book of Chymiſtry, aſcribed to *Miriam* Siſter of *Moſes*. The Prophecies of *Eldad* and *Medad*, and of the Seventy-two Senators appointed by *Moſes*, to each of which the Rabbins have aſcribed a Book.

The Prophecy of *Balaam*. The Book of *Joſhua* interſperſed with moſt abſurd Fables by the *Samaritans*. The Enigmatical Epiſtles of *Solomon*. The Wiſdom of *Solomon*, in the Emperor's Library: 'Tis a Book full of Superſtitions and Extravagances. The Pſalter of *Solomon*, printed by *Lacerda*. His laſt Will; and ſome Chymical Books. The pretended Prophecy of *Elijah*. The pretended Prophecies of *Jeremiah* and *Ezekiel*. The Commentaries of *Jeremiah*. A Treatiſe concerning the Interpretations of Dreams by the Prophet *Daniel*, and the laſt Viſion of that Prophet. The Obſervations of *Ezra* upon lucky or unlucky Days. His Revelation of the Fate of the *Roman* Empire, &c.

LEIPSICK.

THE following Book has been lately publiſhed.

Adami Cortreji Corpus Juris publici S. Romani Imperii Germanici. Tomus IV. Lipſiæ, 1710. Fol.

This

This Volume contains, among other things, an Account of the famous Diſpute concerning the Ninth Electorate. In the Year 1692, the late Emperor reſolved, with the Conſent of the Electors of *Mentz*, *Bavaria*, *Saxony*, and *Brandenburg*, to admit *Erneſtus Auguſtus*, Duke of *Brunſwick* and *Lunenburg*, into the Number of the Electors. Whereupon ſeveral Difficulties were ſtarted by the Electors of *Triers* and *Cologne*, by the Elector *Palatin*, and many Princes of the Empire, *viz.* the King of *Denmark* as Duke of *Holſtein*, the Biſhops of *Wurtsburg* and *Munſter*, the Dukes of *Saxony* of the *Erneſtin* Line, the Dukes of *Brunſwick* and *Lunenburg* of the Line of *Wolfembutel*, &c. This Conteſtation ran upon two Queſtions, 1. Whether the Number of the Electors could be increaſed, without breaking the Laws of the Empire? 2. Whether, in ſuch a Caſe, the Princes had a Right to give their Votes, as well as the Electors? Thoſe, who denied the firſt Queſtion, alledged the Treaty of the Peace of *Oſnabrug*, (Art. IV. Sect. 9.) importing, That if the Houſe of *Bavaria* ſhould fail, the Eighth Electorate, erected under the Emperor *Ferdinand* II. ſhould be wholly extinct. Beſides, they alledged the Preamble of the Golden Bull, wherein the Seven Electors are ſaid to be *Seven Candleſticks, ſhining in the Unity of the Spirit, by which the Sacred Empire ought to be illuminated.* To which the Catholick Princes added, That the Proteſtant Religion would get a very great Advantage by it. In Anſwer to thoſe Objections, it was ſaid, 1. That a Ninth Electorate was not againſt, but above the Laws of the Empire; and that if it were not lawful to go beyond the Conſtitutions of the Empire, the Eighth Electorate could not have been admitted. 2. That the new Electorate could not be prejudicial to the Catholick Religion, ſince the Proteſtants would have only the third Part of the Suffrages in the Electoral College. 3. That the Troops, which the Houſe of *Brunſwick* offered upon thoſe Terms, were neceſſary to carry on the War againſt the *Turks*, and for the Safety of the Empire and of all *Chriſtendom*. Thoſe, who maintained that the Conſent of the whole Empire was requi-

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requisite in that Affair, went upon this Argument; That the Golden Bull, and the Peace of *Munster* and *Osnabrug*, had been made with the Consent of all the States. It was answered, That there are many things in the Publick Laws, established with a general Consent, which belong only to the Cognizance of the Emperor and the Electoral College. Thus the Princes of the Empire gave their Votes at the Peace of *Osnabrug*, concerning the Calling of Diets; and yet they are appointed by the Emperor, who acquaints none but the Electors with it, &c. The Ecclesiastical Princes, seeing that the Emperor persisted in his Design, had recourse to the Pope's Authority, and insisted chiefly upon this Argument, That the Church would be in Danger. At last, towards the latter end of the Year 1699, it was decreed, with the unanimous Consent of all the Electors, that a Ninth Electorate should be erected in the Illustrious House of *Brunswick*. The Introduction of the new Elector into the Electoral College was put off for some Years; because the Princes of the Empire were not fully satisfied: But in the Year 1708 this Affair was brought to a happy Conclusion.

Dr. *Richters* has put out a Second Edition of his Seasonable Advice to avoid the Plague, and to be cured of it; with an Account of the good Success, which the Remedies prescribed in this Book have lately had in *Prussia*.

HALL.

THE following Book is newly come out.

Disputatio Theologica Animadversiones selectas ex Autoribus probatissimis complectens, ad devias quorundam Opiniones, quibus hodie Ecclesia passim læditur, refellendas. Præside D. Joach. Justo Breithaupt, Abbate Bergensi Magdeburgico, Regii Consistorii & Theol. Facultatis Seniore. Halæ Magdeburgicæ, literis Orphanotrophei. 1710.

GRO-

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GRONINGEN.

A Publick Disputation concerning the Salts of Metals has been lately printed.

Disputatio Medico-Chymica Inauguralis de Salibus Metallorum, præsertim Auri & Mercurii, quam pro gradu Doct. summisque in Arte Medica honoribus, & privilegiis ritè ac legitimè consequendis a. d. 20. Sept. 1710. in Choro Templi Acad. publico Eruditorum examini submittit J. Wolfgang Kunstel, Sereniss. Viduæ Ducis Sax. Coburg. Archiater. Groningæ, 1710.

LYONS.

THE Abbot *de Belmond* has writ an Encomium upon the late M. *du Puget*. This Gentleman was a good Philosopher and Mathematician, and no less famous in *France* for his Microscopical Discoveries than M. *Leuwenhoek* in *Holland*. His two Letters to Father *Lamy*, containing an Account of his Observations in that kind, are very curious. He has also published some other Letters, wherein one may find the most curious things, that can be said upon the Load-stone, and the Declination of the Needle of a Sea-compass. His Cabinet was furnished with many Curiosities: One of the most remarkable was a Load-stone with four Poles, admired by every Body. Those Strangers, who visited him in their way through this City, were no less surprised at the Observations they made with his excellent Microscope. M. *du Puget* was none of those Learned Men, who run into Libertinism. He used to say, that it is impossible for a Man, who has no Religion, to have a true Probity; and that whoever has not a true Probity, cannot have a true Sense of Religion. His Charity towards the Poor was extraordinary. He maintained several Families reduced to great Necessity, whose Condition did not allow them to beg. He died a Batchelor, being almost 80 Years old. He has left his Library, consisting of choice Books, to the little College of the Jesuits. He has divided all his Curiosities among his Friends. M. *de la Valette*, one of the most

most beloved, has got his Load-stones, and his Microscope, which is accounted one of the best in the Kingdom. The Poor have not been forgotten. Besides many Legacies for the use of Hospitals, he has secured after his Death the Subsistence of some poor Families, which he maintained during his Life.

ARTICLE L.

MISCELLANEA BEROLINENSIA ad incrementum Scientiarum, ex Scriptis Societati Regiæ Scientiarum exhibitis, cum figuris æneis & Indice materiarum. Berolini, sumptibus Johan. Christ. Papenii, Bibliopolæ Regii & Societatis Privilegiati. 1710.

That is,

The Berlin *Miscellanies for the Improvement of the Sciences, consisting of several Pieces presented to the Royal Society of that City, &c.* Berlin, 1710. *in 4to. pagg.* 394.

THESE * Miscellanies are the first Production of the *Royal Society of Sciences*, established at *Berlin*. They contain several Pieces presented to that Society, not only by its Members, but also by many other Learned Men. Those Pieces are divided into Three Classes: They concern Philology, or natural Philosophy and Physick, or Mathematicks and Mechanicks.

I. Those,

* Taken from the *Journal des Sçavans*.

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I. Those, that relate to Philology, are seven in Number. The first contains some Reflexions upon the use of Languages, to discover the Origin of Nations. In the second, entitled *Oedipus Chymicus*, the Readers will find an Explication of two Enigms, one in *Greek*, and the other in *German* Verses, under which the Secret of the Philosophers Stone is said to lie concealed. The third runs upon several sorts of Games, particularly upon a *Chinese* Game, upon Chess, the *Latrunculi*, and a new kind of Game called the *Naval Game*. The illustrious M. *Leibnitz*, President of the Society, is the Author of those three Pieces. The fourth is an Essay of Historical Observations upon *Lucian*, by M. *la Croze*. In the fifth, M. *Schott* endeavours to prove the Truth and Antiquity of a silver Medal of *Phidon*, lodged in the Cabinet of the King of *Prussia*, and suspected by some Antiquaries. In the sixth, M. *Frisch* enquires into the Origin of some *German* Words, and their Affinity with other Words of several Languages. The last Piece, written also by M. *la Croze*, contains a particular Account of the *Chinese* Books in the Library of the King of *Prussia*, and treats particularly of the *Chinese* and *Spanish* Dictionary of *Francis Diaz*, a *Dominican* Monk: 'Tis a Manuscript, consisting of seven thousand one hundred and sixty *Chinese* Words, disposed in the Order of our Alphabet.

The Discourse of M. *Leibnitz*, concerning the Origin of Nations, is full of curious Enquiries. That learned Man is persuaded, that for want of Historical Monuments, which are far from reaching the Origin of some Nations, some use may be made of the Vestiges of ancient Languages, that remain still, especially in the proper Names of Rivers, and Forests, and even of Countries, Towns and Men: For he lays down as a Principle, that all proper Names were originally Appellatives. And therefore the Question is only to find out the Signification of those ancient Names; which is not always impossible. For Example (says M. *Leibnitz*)

nitz) we learn from a Verſe in the Poet *Venantius Fortunatus*, that the Word *Ric*, or *Ricus*, which was the Termination of ſo many Names among the *Germans*, *Franks*, *Alemanni*, *Saxons*, *Goths*, *Vandals*, &c. ſignified only *fortis*, *ſtrong*; ſince that Poet renders the Name *Chilperic*, *adjutor fortis*; and *help* or *hulpe* is uſed ſtill in the *Teutonick* Languages for *auxilium*, *aſſiſtance*.

M. *Leibnitz* pretends, that one may obſerve in the greateſt Part of our Continent ſome Remains of an ancient prevailing Language, which has been, as it were, perpetuated by ſome Words, uſed from the *Britiſh* Sea as far as *Japan*. Without dwelling upon the Word *Sack*, which has been obſerved by ſo many Grammarians, he alledges, as an Inſtance, the ancient *Celtick* Word, *Mar*, or *Mare*, *a Horſe*, which not only remains ſtill in the Word *Marethal*, a Word common to ſo many Languages, but is not unknown to the moſt *Eaſtern Tartars*; that is, to thoſe who conquered *China*. Such is again the Word *Kan*, *King*, *Prince*, derived from the Verbs *Kan*, *Konnen*, which in the *Teutonick* Languages ſignify *paſſe*, *to be able*; for 'tis well known that theſe Words, *King*, *Konig*, *Chagan*, *Can*, denote, or denoted, *a Monarch*, *a Great Man*, among all the *Germanick* Nations, the *Sarmatæ*, the *Huns*, the *Perſians*, the *Turks*, the *Tartars*, as far as *China*.

The Author is inclined to believe, that the greateſt Part of the Words of that primitive Language were formed by *Onomatopœia*: He means, that Men endeavoured to expreſs by a Sound the *Idea* or Paſſion excited in them by the Preſence of certain Objects. He thinks, for Example, that the Power and Strength of thoſe, who firſt uſurped the Empire over other Men, are in ſome meaſure repreſented by the ſtrong Pronunciation of the Word *Kan*, above-mentioned, which is owing to the Letter *K*.

M. *Leibnitz* divides into two great Claſſes all the Languages derived from that Primitive Language. He calls *Japhetick*, or *Scythian* Languages, thoſe that were

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ſpread through the *Northern* Countries, in which he reckons all *Europe*; and *Aramean* Languages, thoſe that were ſpoken in the *Southern* Countries. Among the latter, the *Arabick* ſeems to have prevailed over all others, ſince (according to the Author) the *Syriack*, *Chaldaick*, *Hebrew*, *Punick*, and *Ethiopick*, are only Dialects of it. The *Perſian*, *Armenian*, and *Georgian*, are a Mixture of the *Scythian* and *Aramean* Languages. As for the *Coptick* or *Egyptian*, M. *Leibnitz* acknowledges that there is little Affinity between it and the other *Southern* Languages. He thinks one might derive its Original from the ancient Language ſpoken in *Æthiopia*, before the *Arabians* penetrated into that Country.

From the ancient *Scythian* Language ſprung (according to the Author) thoſe of the *Turks*, *Sarmatians*, *Finnonians*, and *Celtæ*. He underſtands by the ancient *Scythians* thoſe Nations which firſt inhabited the Shores of the *Euxine*-Sea, and are called *Cimmerii* by *Homer*. He finds a ſurpriſing Affinity between ſome Words of the ancient *Scythian* Language, preſerved by *Herodotus*, and thoſe Languages that are originally *Celtick*, ſuch as the *Greek*, the *Latin*, and the *German*. That *Greek* Hiſtorian informs us, that the *Amazones* (a *Scythian* Nation) were ſurnamed *Æorpata*, that is, *Murtherers of Men*, from theſe two *Scythian* Words *æor*, *man*, and *pata*, *to kill*. But this laſt Word is very like the ancient *Latin* Verb *batuo*, which ſignifies the ſame thing; and the Word *æor* comes very near theſe *Latin* and *German* Words *Vir*, *Baro*, *Herus*, *Herr*, *Er*, which denote *a Man*. M. *Leibnitz* is alſo very happy in finding out in the *Greek*, *Latin*, and *German* Languages, the Etymology of the *Scythian* Word *Arimaſpi*, which, according to the Teſtimony of *Herodotus*, was the Name of a *Scythian* Nation, ſo called becauſe the Men had but one Eye; for (ſays *Herodotus*) *Arima* ſignifies *one* in the *Scythian* Language; and *Spu* ſignifies *Eye*. But, ſays M. *Leibnitz*, we find ſome Veſtiges of thoſe two Words, both as to the Sound and the Signification, in the *Greek* Word ἔρημος, *Solitude*; in the *German* Word *Arm*, *poor*, *deſolate*, *forſaken*; in theſe *Latin*,

German, *Italian*, and *French* Words, *ſpecere*, *ſpehen*, *ſpiare*, *eſpier*, which ſignify *to ſee*, *to look*. M. *Leibnitz* wiſhes ſome learned Man would give himſelf the trouble to make a Collection of all the ancient *Scythian* Words, as others have collected all the ancient Terms uſed among the *Gauls*, *Phrygians*, *Egyptians*, &c.

In the next place, he takes a Survey of the ſeveral Nations, which he looks upon as *Scythians* by Extraction; and begins with the *Turks*, under which he places the *Little Tartars*, the *Calmuques*, the *Moguls*, and the *Eaſtern Tartars*, pretending that the Languages of all thoſe Nations have a great Affinity. Afterwards he proceeds to the *Sarmatians*, called ſince *Sclavonians*, to which he refers not only the *Muſcovites*, the *Poles*, the *Bohemians*, the *Moravians*, the *Bulgarians*, the *Dalmatians*, and the *Sclavonians* of our Time, but alſo other *Sarmatians* more *Northern*, bordering upon the *Baltick* Sea, and called *Wendi*, or *Venedi*; of which there are ſtill ſome conſiderable Remains in the Dutchy of *Lunenburg*, and in *Luſatia* and *Brandenburg*. Beſides, he reckons among the *Sarmatians* the *Huns* and the *Avari*, who formerly invaded *Pannonia*, or *Hungary*: The *Raſcians*, the *Servians*, the *Croatians*, and ſome other Nations are their Poſterity. As for the *Hungari*, he ſays, they did not make themſelves Maſters of *Pannonia*, but a long time after, being come from the *Aſiatick Scythia*, under the Empire of *Charlemagne*. What ſhews (adds M. *Leibnitz*) that the *Huns* were *Sarmatians*, or *Sclavonians*, is, that in the Language of the latter, *Cani*, or *Chuni* ſignifies *a Horſe*; and 'tis well known, that the *Huns* had no other Troops but Cavalry, as the *Tartars*; ſo that *Hun* and *Horſeman* are one and the ſame thing. Beſides, *Jornandes*, deſcribing the Funeral of *Attila* King of the *Huns*, mentions a great Feaſt, which he calls *Strava*; a Name that is uſed to this Day among the *Sclavonians*, to denote *a great Apparel*. As for what concerns the *Finnonians*, *Tacitus*, who calls them *Fennos*, repreſents them as a wild and fierce People; which very well agrees with the *Laplanders* and *Samojedes*, who are originally *Finnonians*. M. *Leibnitz* conjectures, that the

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the Inhabitants of *Esthonia*, and *Livonia*, and some other Nations that live along the Shores of the *Baltick* Sea, whose Language has no Affinity with the *Sclavonian*, might very well be of a *Finnonian* Race. But he is almost positive, that our *Hungarians*, who came from *Asia*, are of the same Race; the more, because there is no Language in *Europe*, that comes so near the *Hungarian*, as the *Finnonian*.

The Author proceeds to the *Celtæ*, originally come from *Scythia*, who spread themselves thro' the greatest Part of *Europe*. They peopled by degrees *Germany*, *Gaul*, *Italy*, *Spain*, and *Great Britain*. He believes, the ancient *Britains* were the first Inhabitants of *Ireland*; and that the Language of that Country would afford the best means of reviving the ancient *Celtick*. The *Cambrians*, or *Cimbri*, and the *Anglo-Saxons*, succeeded the ancient *Britains*. The first Inhabitants of *Italy* were the *Celtæ*, who came from *Germany* and *Gaul*; and in process of time, many *Greeks*, *Lydians*, *Phrygians*, *Phenicians*, and other Nations, were incorporated with them. The ancient *Hetrurian* Language, which is no longer understood, and the Characters whereof cannot be read, was, in all probability, spoken by the ancient Inhabitants of *Italy*. As for the *Spaniards*, M. *Leibnitz* believes they are generally of a *Celtick* Extraction. But he owns, that the *Basques* perplex him. Their Language is so different from all those that are known to us, that he is inclined to suppose, that before the Arrival of the *Celtæ* in *Spain*, that Country was inhabited by some *African* Colony, from which the *Basques* are descended.

He pretends that *Germany*, having sent several Colonies into *France* and *Italy*, furnished also *Scandinavia* with new Inhabitants, who drove away the *Finnonians*, or *Laplanders*; wherein he very much differs from some learned Men in the *North*, who look upon the *Germans* as a Colony of the ancient *Goths*. That Opinion, says M. *Leibnitz*, would have some Probability, if the Inhabitants of the remotest Parts of *Sweden* and *Norway*

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spoke the *Germanick* Language; whereas they are *Laplanders*, or *Finnonians*, whose Language has no Affinity with that. However, the Author does not deny, that the *Germans* having increased in *Scandinavia*, spread themselves again through *Germany*: For 'tis certain (says he) that the *Cimbri*, the *Saxons*, the *Heruli*, the *Vandals*, and some other Nations, came from the Shores of the *Baltick* Sea; but this happened long after the first Migrations.

II. The first Piece, contained in the second Part of this Collection, is an Historical Account of the first Discovery of the burning *Phosphorus*, written by M. *Leibnitz*. That Discovery was made about the Year 1677, by a *German* Chymist of *Hamburg*, called *Brand*, not long after *Balduinus* had found his Luminous *Phosphorus*; which is only an Imitation of the *Bologna*-Stone. It may be said, that this Discovery is an Effect of Chance, since it was the Fruit of an Operation which that Chymist made upon Humane Urine, to extract from it a Liquor proper to turn Silver into Gold, according to a certain Chymical *Proceeding* which he had read in a printed Book. He communicated his Secret to *John Daniel Kraft*, and *John Kunkel*: Both of them did belong to the Elector of *Saxony*, and went on purpose from *Dresden* to *Hamburg*, to see the Preparation of the new *Phosphorus*. *Kraft*, some time after, having undertaken to travel, shewed that wonderful *Phænomenon* to M. *Leibnitz*, in his way through *Hanover*; from whence he came into *England*, and imparted it to Mr. *Boyle*. M. *Leibnitz*, by Order of the Duke of *Hanover*, sent for the first Inventer of the *Phosphorus* from *Hamburg*, and learned of him all the Circumstances of the Operation. He says, he is the first who made that sort of *Phosphorus* known in *France*, having sent a Specimen of it to M. *Hughens*, who shewed it to the Royal Academy of Sciences. Afterwards M. *Leibnitz* imparted to them the Composition of that *Phosphorus*, by means of M. *Tschirnhausen*, who was upon his Return to *Paris*.

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The Author mentions a kind of *Phoſphorus*, which, he ſays, might be called *Thermophoſphorus*: It differs from the *Bologna*-Stone, becauſe that Stone borrows its Light from the Light itſelf; whereas this *Phoſphorus* borrows it only from Heat. 'Tis a Mineral Powder, with which one may deſcribe upon an Iron-Plate ſome Letters, or other Figures, which grow luminous when the Plate is laid upon burning Coals. He alſo ſays ſomething by the by of the *Phoſphorus* purely luminous, brought to Perfection by M. *John Bernoulli*. Whereupon he ſeems to wonder, that no Experiments have been made, not only upon the Quantity of Light that might ariſe from many of thoſe *Phoſphorus's*, by the help of continual Shakings occaſioned by ſome Machine, but alſo upon the Reflections and Refractions of that ſort of Light.

The ſecond, third, and fourth Pieces, contain an Account of ſeveral Stones, which repreſent, by their internal or external Figures, Plants or Animals, or ſome of their Parts: The longeſt and the moſt conſiderable of thoſe Pieces, which was written by M. *Spener*, runs upon the Deſcription of the Skeleton of a Crocodile, partly ſtony and partly metallick, which was found about four Years ago in the Mines of *Thuringia*, fifty Ells under Ground (the *Leipſick* Meaſure.) That Skeleton ſticks to a kind of *Talky*-Stone, which contains ſome Copper; and the whole weighs twenty-ſeven Pounds. As for the Subſtance of the Skeleton, it is almoſt entirely metallick; ſo that being expoſed to the Fire with ſome *Borax*, it turns into red Copper. Every Part of that Skeleton, even a piece of Marrow of one of the Shin-bones, which ſeems to have been broke before the Transformation, diſcovers the Character of the Metal. That Skeleton is about three Foot long. One may perceive in it all the *Vertebræ*, with their *Apophyſes* and Cavities: The two Jaw-bones are parted, like an open Mouth, and furniſhed with their Teeth. M. *Spener* has carefully compared that Skeleton with thoſe of the common Lizard, the Sea-Stinc,

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Stinc, the Lizard of the *East-Indies*, called *Leguan*, the Chameleon, the Salamander, and the Crocodile; which are the six Kinds hitherto known, and contained under the general Notion of Lizard: From whence it plainly appears, that this is a true Skeleton of a Crocodile.

The Difficulty lies in knowing how a Crocodile could be carried into the Mines of *Thuringia*; and how it could be petrified and *metallified*, if one may use such a Word. That Transportation, says M. *Spener*, is little more surprising than that of Whales, and so many other Fishes and Shells, to be found in so many Parts of the Earth, where they should not be, and where they have undergone the like Transformation: For the Author looks upon all those petrified Bodies as Animals, that have been really transformed. He owns, that Marl does sometimes petrify under the Shape of Bones and Horns; but he maintains they are only very imperfect Copies, and far from being like the Productions he speaks of. He adds, that petrified Marl does not afford, in a Chymical *Analysis*, any thing analogous to what is extracted from Animals; whereas the other Petrifications, resulting from true Animals, or some of their Parts, afford a volatil Salt, like that of Animals.

Wherefore, in order to explain that *Phænomenon*, M. *Spener* has recourse to the universal Deluge, which carried Whales, and several other Fishes and Shells into many Places far distant from the Sea, and transported into the very Center of *Germany* Crocodiles, Elephants, and other foreign Animals, whose petrified Skeletons are found under Ground. This Opinion of M. *Spener* is also entertained by M. *Tenzelius*, and many other eminent Naturalists. He concludes this Piece with an ingenious Explication of the manner, how this Skeleton of a Crocodile, and other like Productions, were by degrees changed into Stone or Metal.

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Next to this Dissertation, there is a Letter of M. *Leibnitz* to M. *Spener*, wherein he commends the System of the several Changes, which the Terrestrial Globe has undergone by the Deluge: Whereupon he mentions some Conjectures on that Subject, formerly published by him in the *Acta Eruditorum*; and informs us that he has writ a Dissertation, never yet printed, in which he treats *de antiquissimæ Historiæ vestigiis in ipsius Naturæ monumentis*; that is, *Of the Vestiges of the most Ancient History, discovered in the Monuments of Nature.*

The fifth Piece is an Hypothesis of M. *Chauvin*, concerning the Cause that raises Vapours, and keeps them suspended in the Air. That Hypothesis has occasioned a new Dissertation of M. *Leibnitz*; wherein that learned Geometrician makes several Reflexions upon the *Phænomenon* explained by M. *Chauvin*, and upon the Conditions that may qualify a heavy Body (some Metal, for Instance) to swim in a Liquid of a lesser specifick Gravity. He takes occasion from thence to examine the Opinion of Father *Francis Lana*, a Jesuit; who believing that one might make a Copper-Globe, hollow, and of such a Capacity, that being exhausted of Air, it might rise up of itself, and swim in the Atmosphere; determined the Bigness of that Globe to sixteen Feet of Diameter. M. *Leibnitz* finds by his Calculation, that in order to put a metallick Sphere, hollow, and one Inch thick, in *Æquilibrium* with the Air, it should have 3333 Feet of Diameter; which is impracticable: Besides, the Thickness of an Inch would not be sufficient to resist the Gravity of the Mass of the Air, whereby the Globe would be infallibly squeezed. But if one had a Mind to use for that purpose a Sphere of sixteen Feet of Diameter; (as Father *Lana* imagined) that Sphere, to be in *Æquilibrium* with the Air, should not be thicker than the two hundredth Part of an Inch; which is impossible.

The next Piece is an Extract of a Letter of M. *Bibrens* written to M. *Leibnitz*, concerning a new Specifick for the Cure of the Gout. It consists in drinking for

for the ſpace of three Days, from the very beginning of the Paroxyſm, twelve Pints of a *Ptiſane* made of *Gaiacum*, *Sarſaparilla*, *Squina*, *Polypodium*, and *Hermodactes*, boiled in two Parts of Water, and one Part of Wine. The ſick Perſon, who drinks that *Ptiſane* three Days, finds himſelf cured and able to walk. The Author ſays he has tried that Remedy ſeveral times with great Succeſs.

The eighth, ninth, tenth, and eleventh Pieces, contain ſome Obſervations made in ſeveral Places upon a *Northern* Light, which appeared in 1707, and at other times. The twelfth Piece is a ſhort Relation of a Journey into the *Alpes*, by M. *John James Scheuchzer*. There is in the thirteenth an Account of a Cure of ſeveral Impoſtumes in the Gums, attended with *Fiſtula*'s in the Cheek. The fourteenth contains an Extract of Meteorological Obſervations made at *Zurich* in the Year 1708, by the ſame M. *Scheuchzer*. The Author of the laſt Piece imparts to the Publick a new way of preſerving the Luſtre of Pictures, and keeping dead Bodies from Corruption.

III. The third Part of this Collection conſiſts of thirty-eight Pieces relating to Mathematicks and Mechanicks. In the firſt, M. *Leibnitz* obſerves a wonderful Affinity between the Algebraical and Differential Calculation, by comparing the Powers with the Differences; and ſhews wherein the tranſcendent Law of homogeneous Quantities conſiſts. In the ſecond, M. *Naudé* the younger gives a Rule to find the Diviſions of any Algebraical Product, provided no incommenſurable Term be contained in the Diviſor. The third Piece, by M. *Leibnitz*, is the Conſtruction of a Problem, wherein he propoſes to draw right Lines that touch the Lines of the Centers of Gravity. The fourth contains ſeveral Extracts of Letters, written by M. *J. Bernoulli* and M. *Leibnitz*, concerning ſome Diſcoveries upon the manner of meaſuring curve Lines. The Author of the fifth demonſtrates, that the reach of a Bomb is always proportional to the Force that drives it, as long as the Mortar remains in the ſame Elevation. The

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sixth is a Letter of M. *Guglielmini* to M. *Leibnitz*, concerning the Measure of the Motion of running Waters, in answer to a Letter of M. *Denys Papin*, formerly written to M. *Hughens*. The next seventeen Pieces contain only Astronomical Observations. In the twenty fourth and twenty fifth, M. *Hartsoeker* proposes two Methods: The one, to facilitate the Use of the largest objective Glasses; the other, to tin over all sorts of concave and convex Glasses. The twenty sixth is an Observation of M. *Leibnitz*, upon the manner of making Glass-Mirrors at *Nuremberg*, without using metallick Leaves. The twenty seventh is a *Notitia Historiæ cœlestis Britannicæ*, that is now preparing by Mr. *Flamsted*. The twenty eighth is a long Letter of M. *Hensling*, concerning his new System of Musick. In the twenty ninth, M. *Sturmius* communicates to the Publick his Observations upon the Friction of Machines; which has occasioned the following Piece; wherein M. *Leibnitz* makes several important Reflexions upon that Friction, and shews how it may be prevented. There are in the four following Pieces a new Arithmetical Machine by M. *Leibnitz*; a Level of a new Invention, by M. *Hartsoeker*; a Description of a Pendulum, which does exactly mark the Number of its simple Vibrations, by M. *Hoffman*; an Explication of a Grinding Engine, invented at *Ertzen* in 1700. In the thirty fifth Piece, M. *Chunon* gives a Method of forming any Powers of whole Numbers, by the Addition of certain Terms taken in the natural Series of odd Numbers. In the thirty sixth, M. *Dangicourt* treats of the Periods of Columns formed by the Series of Numbers, disposed in an Arithmetical *Dyadical* Proportion. The Author of the thirty seventh gives an Account of a blue Colour, of great Use in Painting, lately discovered at *Berlin*. The last Piece contains the Observations of thirty Years upon the Winter-Cold, taken from the *Ephemerides* of M. *Reiher*.

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ARTICLE LI.

WITTEMBERG.

M. *Wolfius*, Professor of this University, has lately published a Dissertation, entitled, *De Carcere Eruditorum Museo*; wherein he treats of those Learned Men who writ Books in a Prison. *England* has afforded him some Instances of it. The same Author will shortly publish another Dissertation concerning those Persons, who have been falsly or justly suspected of Atheism; *De Atheis falso & merito suspectis*. As soon as he has finished his Edition of *Libanius's* Epistles, (*See Pag. 351. of the first Vol.*) he will apply himself to illustrate the History of the Heresy of the *Begamites*: To that end, he will make use of some ancient Monuments never before published; but particularly of the *Greek Panoplia* of *Euthymius Zigabenus*.

LEIPSICK.

M. *Schoutgenius* has put out a new Edition, in *Greek* and *Latin*, of the Epistles ascribed to *Themistocles*: 'Tis a Book in 8vo. The Editor has prefixed a Preface to those Letters, wherein he endeavours to prove that they are genuine, in Opposition to those who maintain the contrary, particularly against Dr. *Bentley*: But his Arguments are far from being convincing.

M. *Baumer*, a Professor of this University, is about a new Edition of *Photius's Bibliotheca*: He will shortly put out a Specimen of it.

Another Volume of Letters, written by *Conrad Samuel Schurzfleischius*, is to be published. His Annotations upon several *Greek* and *Latin* Writers, extracted from his

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his marginal Notes upon those Authors, will come out afterwards. His Observations upon *Labbeus*'s Glossary will make up one Volume.

PARIS.

THE Abbot *de Vertot* has published a History of the Revolutions of *Portugal*.

Histoire des Revolutions de Portugal. Par M. l'Abbé de Vertot, de l'Académie Royale des Inscripcions & Medailles. Paris, 1710. in 12o.

'Tis only a second Edition of a Book that came out in 1689, with this Title, *Conjuration de Portugal*; but the Author has added so many things to it, that it may be looked upon as a new Work. This Book is very well written, and will meet with a very good Reception from the Publick.

A Paraphrase upon *Ecclesiasticus*, composed by the late Prior of *Auberi*, has been lately published.

Paraphrase sur le Livre de l'Ecclesiastique. Par M. Menard, Prieur d'Auberi. Paris, 1710. in 8vo. *pagg.* 690.

Here is a Specimen of that Paraphrase: Upon these Words, Chapt. XXVI. 8. *Dolor cordis, & luctus, mulier Zelotypa*; the Paraphrast expresses himself thus: "A "Wife affected with Jealousy, believes every thing "she hears about the Intrigues of her Husband, with- "out distinguishing Impostors, that will make her un- "easy, from those that are sincere, and unwilling to "give her any Trouble. If she hears nothing about "her Husband, such a Silence appears to her myste- "rious; and increases her Suspicion; so that she ob- "serves all his Steps, his Words and Looks: She de- "sires to know all his Acquaintances; the most inno- "cent appear suspicious to her: 'Tis in vain for him "to justify himself; she believes him to be guilty. "How unhappy is a Man, that is obliged to live with "a Wife possessed with such a strange Madness! What "a Tor-

" a Torment! What a cruel Vexation! Nothing can " be more afflicting for a poor Husband.

An Hiſtorical Explication of ancient Fables is actually in the Preſs.

Explication hiſtorique des Fables, où l'on découvre leur conformité avec l'Hiſtoire ancienne. In two Vol. 12o.

The Author being perſuaded that the Fables, mentioned by the Poets, are only ancient Hiſtories wrapped up under many Fictions, endeavours to remove the myſterious Veil that covers them. He does not deny that they frequently allude to the Morality and Religion of the Ancients; but becauſe ſeveral Authors have explained them in that Senſe, which is very often precarious, he only applies himſelf to diſcover in thoſe fabulous Accounts the Hiſtory of the firſt Ages after the Deluge. Before he enters upon his Subject, he undertakes to prove, that Fables are only diſfigured Hiſtories. In the next place, he enquires into their Origin, and at the ſame time endeavours to trace up the Beginning and Growth of Idolatry: Afterwards, he gives the Hiſtory of the Gods; and this Account makes the Concluſion of the firſt Volume. In the ſecond, he diſcourſes of the Demi-Gods and Hero's, and mentions all the remarkable Events of the fabulous Times, which have been ſo carefully diſfigured by poetical Fictions. Laſtly, he concludes with an Explication of *Ovid's Metamorphoſes*. He endeavours all along to diſtinguiſh hiſtorical Facts from mere Fictions, and to fix their *Epochs*. The Subject of this Work being very difficult, the Author has treated it by way of Dialogue, to render it more entertaining. However, he does not confine himſelf to the Rules of a Dialogue: The Abbot, who is the moſt conſiderable Interlocutor, has the greateſt Share in the Diſcourſe.

The following Dictionary has been lately publiſhed.

Dictionnaire des Arreſts, ou Juriſprudence univerſelle des Parlemens de France, & autres Tribunaux, contenant par ordre

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dre Alphabetique les matieres Beneficiales, Civiles & Criminelles; les principales maximes du Droit Ecclesiastique, du Romain, des Coutumes & des Ordonnances; tirées des plus celebres Canonistes, Jurisconsultes & Commentateurs, fondées sur l'usage & sur les decisions des Cours! Avec une citation fidelle des Arrêtistes anciens & modernes, & une indication exacte des Auteurs. Par M. Pierre-Jacques Brillon, Avocat au Parlement. Paris, 1711. Three Volumes in *Fol.* pagg. 924. 911. 879.

Article LII.

ENTRETIENS sur divers Sujets d'Histoire, de Literature, de Religion, & de Critique. A Cologne chez Pierre Marteau. 1710.

That is,

Some Dialogues upon several Subjects relating to History, Literature, Religion, and Critick. Printed in Holland. 1710. *in* 12o. *pagg.* 457.

THO' the Author of this Book has not put his Name to it, the Readers will easily perceive that it is a new Production of the same ingenious Writer, who has published some other Pieces full of curious Learning. This Work consists of four Dialogues between a *Christian* and a *Jew* called *Moses Aboab.*

In the first, the *Jew* highly commends the Christian Religion, but cannot resolve to make an open Profession of it. He seems to be convinced of the Excellency of the Gospel: But having travelled since all

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over *Europe*, he declares that he does not entertain the same Thoughts of Christianity; and, to the great Surprise of the Readers, he raises many Objections against it. His Arguments appear to me inconsiderable: He very much insists upon the Divisions of Christians, and the great Corruption that prevails among them; which can be no solid Objection against Christianity it self.

His Friend answers his Difficulties in the second Dialogue; and besides proposes some Objections to him.

In the third Dialogue, the two Interlocutors are wholly taken up with a severe Examination of the late *History of the Jews*. They pretend to have found a great many Mistakes in that Work, and appear very well pleased with their Criticisms.

After this third Conference, *Moses Aboab* takes a Journey to *Hamburg*. At his return into *Holland*, he gives a Visit to his Friend, and informs him, that he has seen some things that made him resolve to profess Christianity. He says he had several Conversations with a *Spanish* Refugee, at *Altena*, near *Hamburg*. That *Spaniard* seems to be a *Jew*, though he was bred up a Christian: And yet he does not believe the Religion he professes, nor that of his Country. He told him that Atheism has taken deep root among the Grandees and the greatest part of the Clergy in *Spain*; so that Religion is wholly lost by Superstition among the common People, and by Atheism among the great ones. Which brings into my Thoughts a Passage I have read in a Book of Dr. *Geddes*. * *Aboab* asks his Friend whether

* "For by what I could observe by the *Spaniards* - - - - "all, or most of them, if they were left entirely to their "Liberty in all Matters of Religion, would be either ir- "religious, or enthusiastical. *Dr. Michael Geddes*, Miscellaneous Tracts, *Vol.* III. *Pag.* 48. *of the* 3d *Tract*. *London* 1706.

whether he believes that any Man can be so extravagant as to run into Atheism. The Author of this Book answers, That he has by him a Dissertation, wherein he has collected several Examples, which plainly shew that some Persons, who professed Christianity, have been Atheists, and consequently that there may be some still.

That *Dissertation upon Atheism and the Modern Atheists* is inserted at large in this fourth Dialogue, and is doubtless the most curious Part of this Work. The Author makes several Reflexions upon Atheism, of which I shall perhaps give an Account hereafter. He owns that true Atheism is very scarce; but he thinks it cannot be denied that several Persons have been guilty of that Crime. To prove it, he gives an historical Account of some Modern Atheists. It appears from this Dissertation, and some other Books of the same Author, that he is one of the most curious Writers of our Age.

The first Atheist, mentioned by him, is *JORDANUS BRUNUS*, whose History is little known. That Man was born at *Nola* in the Kingdom of *Naples*, and had been a *Dominican* Monk. He left his Country, and removed to *Geneva*; from whence he went to *Lyons* and *Paris*, where he taught Philosophy. Afterwards he retired to *Wittemberg*, where he publickly made a Panegyrick upon the Devil. 'Tis likely he was expelled from that University: He went from thence to *Prague*, where he published his most pernicious Books, I mean those that contain the greatest part of the Blasphemies, for which he was committed to the Flames. The History of his Execution is related by the famous *Gaspar Scioppius*, in a very curious Letter to his Friend *Conrad Ritterhusius*. M. *Bayle* has confuted the impious Doctrine of *Jordanus Brunus* in his *Historical and Critical Dictionary*. The following Letter will serve to rectify some of his Mistakes, relating to the History of that Atheist.

A Letter of Gaſpar Scioppius, *concerning the Death of* Jordanus Brunus.

" I Make no doubt but that you have received the " Letter, wherein I anſwered your Complaints, " and I think I have ſufficiently juſtified the Publiſh- " ing of my Anſwer. What moves me to write " to you now, is the Execution of *Jordanus Brunus*, " who has been burnt alive this Day in the *Campo di* " *Flora*, over-againſt *Pompey*'s Theatre. This ſeems to " have ſome Relation with the laſt Part of my prin- " ted Letter, in which I treat of the Puniſhment of " Hereticks. If you was now at *Rome*, you would " hear almoſt every body ſay, that a *Lutheran* has been " burnt; and ſuch a general report would not a lit- " tle confirm you in the Opinion you entertain of our " Cruelty.

" But you muſt know, dear R. that our *Italians* have " no great Skill in diſcerning Hereticks: They call " them all *Lutherans*. I pray God they may continue " in that Simplicity, and never be able to diſtinguiſh " a Hereſy from another; for I ſhould be afraid that " ſuch a Diſcernment would coſt them dear. To in- " form you of the Truth, I muſt acquaint you, that " the *Lutherans* or *Calviniſts*, (unleſs they be Relapſes, " or guilty of a publick Scandal,) far from being pu- " niſhed with Death, are not ſo much as expoſed to " the leaſt Danger in this City. It is the Intention " of our moſt Holy Father, that all *Lutherans* ſhould " freely come to *Rome*, and be kindly entertained by " the Cardinals and Prelates of our Court. I wiſh " you was here; you would quickly ſee the Falſity of " thoſe Reports. We had here laſt Month a Gentle- " man of *Saxony*, who had lodged in *Beza*'s Houſe. " He knew ſeveral Catholicks, and even Cardinal *Ba-* " *ronius*, the Pope's Confeſſor, who received him with " great Civility, and never diſcourſed with him about " Religion; only he exhorted him by the by to ſeek " Truth.

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" Truth. The Cardinal told him he had nothing to " fear, unleſs he ſhould give a publick Scandal. That " Gentleman would doubtleſs have made a longer Stay " in *Rome*, had he not been frighted at a Report that " ſome *Engliſhmen* had been arreſted, and ſent to the " Priſons of the Inquiſition. But theſe *Engliſhmen* " were none of thoſe Heretiocks, commonly called *Lu-* " *theranes*: They were *Puritans*, and ſuſpected of ha- " ving whipped the Holy Sacrament; which is practi- " ced among the *Engliſh*. Perhaps I ſhould believe, as " well as the Generality of the People, that *Brunus* " was burnt for *Lutheraniſm*; had I not been preſent at " the Holy Office; when the Sentence of Death was " pronounced againſt him, whereby I came to know " for what Hereſy he was condemned. This *Brunus* " was a Native of *Nola*, in the Kingdom of *Naples*, and " a *Dominican* by Profeſſion. He began eighteen Years " ago to doubt of Tranſubſtantiation, (a Doctrine " contrary to Reaſon, as your *Chryſoſtom* teaches,) " and even to deny it. Afterwards he brought into " Queſtion the Virginity of the Bleſſed Virgin, whoſe " Purity, as the ſame *Chryſoſtom* ſays, exceeds that of " the *Cherubims* and *Seraphims*. Whereupon he retired " to *Geneva*, where he ſtaid two Years. At laſt, be- " cauſe he did not approve *Calviniſm* in every thing, " he was expelled from that City, and went to *Lyons*, " and from thence to *Toulouſe*, and then to *Paris*; where " he was made Profeſſor Extraordinary, becauſe the " Ordinary Profeſſors were obliged to aſſiſt at Maſs. " From thence he went to *London*, where he publiſhed " a Book entitled, *Of the Triumphant Beaſt*; a Title of " Honour, which thoſe of your Sect beſtow upon the " Pope. From *London* he removed to *Wittemberg*; " where, if I am not miſtaken, he was Profeſſor for " the Space of two Years. From thence he repaired " to *Prague*, and printed in that City ſome Books " entitled, *De Immenſo & Infinito, itemque de Innumera-* " *bilibus*, if I well remember the Titles; for thoſe " Books were ſent to me from *Prague*. He alſo pub- " liſhed another Book, *De Umbris & Ideis*. He teaches " horrid Abſurdities in thoſe Books; for inſtance,

" That there are innumerable Worlds; That the Soul " goes from one Body into another, and even from one " World into another: That the same Soul may in- " form two Bodies; That Magick is a lawful thing; " That the Holy Spirit is nothing else but the Soul of " the World, and that *Moses* meant no more, when " he said that *the Spirit of God moved upon the Face of* " *the Waters*; That the World is eternal; That *Moses* " wrought Miracles by Magick, in which he had a " greater Skill than the other *Egyptians*; That he in- " vented his Laws; That the sacred Writings are a " mere Fable; That the Devil shall be saved; That " the *Hebrews* only derive their Original from *Adam* " and *Eve*, and other Nations from two Persons whom " God created the Day before; That Christ is not " God; That he - - - - - - - - - - Lastly, I " should be too prolix, should I mention all the mon- " strous Opinions, which he asserted by Word of " Mouth and in Writing. To sum up all in a few " Words: He maintained whatever was advanced a- " gainst Religion by the Heathen Philosophers, and " the Ancient and Modern Hereticks. From *Prague* " he went to *Brunswick*, and from thence to *Helmstad*, " where 'tis said he was a Professor for some time. " From thence he removed to *Francfort*, to get a Book " printed; and at last he came to *Venice*, where he " fell into the Hands of the Inquisition. After he " had been a considerable time a Prisoner in that Ci- " ty, he was sent to *Rome*. He has been frequently " examined by the Holy Office, and convicted of his " Errors by several eminent Divines. He was allowed " forty Days to deliberate, and promised to retract. " Afterwards he maintained his Errors again; and had " again forty Days allowed him. Lastly, he made it " appear that he only designed to impose upon the " Pope, and the Inquisition. After he had been al- " most two Years a Prisoner, he was brought on the " ninth of *February* into the Court of the Inquisition, " in the Palace of the Great Inquisitor; where he ap- " peared in the Presence of the Cardinals of the Holy " Office, (most eminent for their Experience and Skill

" in

" in Divinity, and the Civil Law,) the Conſultors of " the Inquiſition, the Secular Magiſtrate, and the Go- " vernor of the City: And being upon his Knees, he " heard his Sentence pronounced againſt him; the " Tenor of which is as follows. In the firſt place, " they gave an Account of his Life, Studies, and Doc- " trine: They mentioned the fraternal Care with " which the Inquiſition had endeavoured to reclaim " him: They deſcribed his great Obſtinacy and Im- " piety. Afterwards he was degraded, excommuni- " cated, and delivered to the Secular Power; and the " Magiſtrates were deſired to uſe him with all poſſi- " ble Clemency, and without any Effuſion of Blood. " That Ceremony being over, he only ſpoke theſe " Words in a threatning manner: *Perhaps you are more* " *terrified than I am at the Sentence you have pronounced* " *againſt me.* He was carried to Priſon by the Ser- " geants of the Governor, and kept there a whole " Week, to ſee whether he would retract: But it was " to no purpoſe. Wherefore he was brought this Day " to the Wood-pile. A Crucifix was preſented to " him at the Point of Death; but he rejected it in a " ſcornful manner, looking upon it with a wild Look. " Thus he has been conſumed by the Flames. He is " gone into thoſe Worlds ſo much ſpoken of by him, " to inform them how Blaſphemers and impious Men " are dealt with at *Rome*.

" You ſee, dear R. how we proceed againſt that " ſort of Men, or rather Monſters. I would fain " know whether you approve of it; or whether you " would allow every body the Liberty of believing " and teaching any Doctrine. I am perſuaded you " will not blame our Conduct. But perhaps you will " ſay, the *Lutherans* neither believe nor teach any ſuch " thing, and therefore ought not to be uſed in the " ſame manner. I grant it; and therefore we do not " burn them. Perhaps we ſhould take another courſe " with *Luther*. For what would you ſay, if I ſhould " undertake to prove, that tho' he did not teach the " Doctrine of *Brunus*, yet there are more abſurd and

" monſtrous Opinions, not only in his Table-talk, but " in thoſe very Books which he publiſhed, and that " he advanced them like ſo many Oracles and unde- " niable Doctrines? If you are not ſufficiently ac- " quainted with that Man, who brought to light the " Truth that lay buried for ſo many Ages, I will di- " rect you to thoſe Places where you may find the " Subſtance of his fifth Goſpel, though you may diſ- " cover it in † *the Anatomy of* Luther, written by " *Piſtorius*. If therefore *Luther* is as bad as *Brunus*, how " do you think he ſhould be uſed? You will doubt- " leſs be of Opinion that he ſhould deſerve the ſame " Treatment. But what ſhall we do with thoſe, who " look upon him as an Evangeliſt, a Prophet, and a " third *Elias*? I leave it to your Judgment. I ſhall " only deſire you to be perſuaded, that the *Romans* are " not ſo cruel towards the Hereticks, as 'tis commonly " believed; and that perhaps they ſhew too great an " Indulgence to thoſe Men, who are willing to pe- " riſh by their own Fault. *Rome, February* 17. 1600.

" QUAS ad nuperam tuam expoſtulatoriam epiſto- " lam reſcripſi, non ſane dubito, quin tibi ſint " redditæ, quibus me tibi de vulgato reſponſo meo " ſatis purgatum confido. Ut vero nunc etiam ſcri- " beretem hodierna ipſa dies me inſtigat, qua Jordanus " Brunus propter hæreſin vivus videnſque in Campo " Floræ ante Theatrum Pompeii eſt combuſtus. Ex- " iſtimo enim & hoc ad extremam impreſſæ Epiſtolæ " meæ partem, qua de hæreticorum pœna egi, perti- " nere. Si enim nunc Romæ eſſes, ex pleriſque om- " nibus Italis audires, Lutheranum eſſe combuſtum, & " ita non mediocriter in opinione tua confirmareris de " ſævitia noſtra.

" At ſemel ſcire debes, mi R. Italos noſtros inter " hæreticos alba linea non ſignare, neque diſcernere " noviſſe:

† *That Book of* Piſtorius *is written in the* German *Lan- guage. It was printed at* Cologne *in the Year* 1595. in 4to.

" noviſſe: Sed quicquid eſt hæreticum illud Lutheranum eſſe putant. In qua ſimplicitate, ut Deus illos conſervet precor, ne ſciant unquam quid hæreſis alia ab aliis diſcrepet. Vereor enim ne alioquin iſta diſcernendi ſcientia nimis caro ipſis conſtet. Ut autem veritatem ipſam ex me accipias, narro tibi, idque ita eſſe fidem do teſtem, nullum prorſus Lutheranum aut Calvinianum, niſi relapſum vel publice ſcandaloſum, ullo modo Romæ periclitari, nedum ut morte puniatur. Hæc ſanctiſſimi Domini noſtri mens eſt, ut omnibus Lutheranis Romam pateat liber commeatus, utque à Cardinalibus & Prælatis Curiæ noſtræ omnis generis benevolentiam & humanitatem experiantur. Atque utinam hic eſſes! Scio fore ut rumores vulgatos mendacii damnes. Fuit ſuperiore menſe Saxo quidam nobilis hic apud nos, qui annum ipſum domi Bezæ vixerat. Is multis Catholicis innotuit; ipſi etiam Confeſſario Pontificis, Cardinali Baronio, qui eum humaniſſime excepit, & de Religione nihil prorſus cum eo egit, niſi quod obiter eum adhortatus eſt ad veritatem inveſtigandam. De periculo juſſit eum fide ſua eſſe ſecuriſſimum, dum ne quod publice ſcandalum præberet. Ac manſiſſet ille nobiſcum diutius, niſi ſparſo rumore de Anglis quibuſdam in Palatium Inquiſitionis deductis perterritus ſibi metuiſſet. At Angli illi non erant, quod vulgo ab Italis dicuntur, Lutherani, ſed Puritani, & de ſacrilega verberibus Sacramenti percuſſione Anglis uſitata ſuſpecti. Similiter forſan & ipſe rumori vulgari crederem Brunum iſtum fuiſſe ob Lutheraniſmum combuſtum, niſi S. Inquiſitionis Officio interfuiſſem, dum ſententia contra eum lata eſt, & ſic ſcirem quamnam ille hæreſim profeſſus fuerit. Fuit enim Brunus ille patria Nolanus, ex Regno Neopolitano, profeſſione Dominicanus: Qui cum jam annis abhinc octodecim de Tranſubſtantiatione (rationi nimium, ut Chryſoſtomus tuus docet, repugnante) dubitare, imo eam prorſus negare, & ſtatim virginitatem B. Mariæ (quam idem Chryſoſtomus omnibus Cherubin & Seraphin puriorem ait) in dubium vocare cœpiſſet,

" Genevam

" Genevam abiit, & biennium istic commoratus, tan-
" demque quod Calvinismum per omnia non proba-
" ret, inde ejectus Lugdunum, inde Tholosam, hinc
" Parisios devenit, ibique extraordinarium Professo-
" rem egit, cum videret ordinarios cogi Missæ sacro
" interesse. Postea Londinum profectus libellum istic
" edit de Bestia triumphante, hoc est, Papa, quem
" vestri honoris causa bestiam appellare solent. Inde
" Witebergam abiit, ibique publice professus est, bi-
" ennium, nisi fallor. Hinc Pragam delatus librum e-
" dit de Immenso & Infinito, itemque de Innumera-
" bilibus (si titulorum sat recte memini, nam libros
" ipsos Praga habui) & rursus alium de Umbris &
" Ideis: In quibus horrenda prorsus absurdissima do-
" cet, v. g. Mundos esse innumerabiles, animam de
" corpore in corpus, imo & alium in Mundum migra-
" re, unam animam bina corpora informare posse, ma-
" giam esse rem bonam & licitam, Spiritum S. esse
" nihil aliud nisi animam Mundi, & hoc voluisse
" Moysen dum scribit eum fovisse aquas, Mundum
" esse ab æterno, Moysen miracula sua per magiam o-
" peratum esse, in qua plus profecerat, quam reliqui
" Ægyptii, eum leges suas confinxisse, sacras literas es-
" se somnium, Diabolum salvatum iri, solos Hebræos
" ab Adamo & Eva Originem ducere; reliquos ab iis
" duobus, quos Deus pridie fecerat, Christum non es-
" se Deum, sed fuisse magum insignem & hominibus
" illusisse, ac propterea merito suspensum (Italice Im-
" piccato) non crucifixum esse, Prophetas & Aposto-
" los fuisse homines nequam, Magos, & plerosque sus-
" pensos. Denique infinitum foret omnia ejus portenta
" recensere, quæ ipse & libris & viva voce asseve-
" ruit. Uno verbo ut dicam, quicquid unquam ab
" Ethnicorum Philosophis, vel à nostris antiquis & re-
" centioribus Hæreticis est assertum, id omne ipse
" propugnavit. Praga Brunsvigam & Helmstadium
" pervenit, & ibi aliquandiu professus dicitur. Inde
" Francofurtum Librum editurus adiit, tandemque
" Venetiis in Inquisitionis manus pervenit, ubi diu sa-
" tis cum fuisset, Romam missus est, & sæpius à S.
" Officio, quod vocant Inquisitionis, examinatus & à
" summis

" summis Theologis convictus, modo 40 dies obti-
" nuit, quibus deliberaret, modo promisit palinodiam,
" modo denuo suas nugas defendit, modo alios qua-
" draginta dies impetravit. Sed tandem nihil egit a-
" liud, nisi ut Pontificem & Inquisitionem deluderet.
" Fere igitur biennio postquam hinc in Inquisitionem
" devenit nupera die nona Februarii in supremi In-
" quisitoris Palatio, præsentibus Illustrissimis Cardi-
" nalibus S. Officii Inquisitionis (qui & senio & re-
" rum usu & theologiæ jurisque scientia reliquis præ-
" stant) & consultoribus Theologis & sæculari Magis-
" tratu, Urbis Gubernatore, fuit Brunus ille in locum
" Inquisitionis introductus, ibique genubus flexis sen-
" tentiam contra se pronunciari audiit. Ea autem fuit
" hujusmodi: Narrata fuit ejus vita, studia, & dogma-
" ta, & qualem Inquisitio diligentiam in convertendo
" illo & fraterne adhibuerit, qualemque ille pertina-
" ciam & impietatem ostenderit: Inde eum degrada-
" runt, ut dicimus, prorsusque excommunicarunt &
" sæculari Magistratui tradiderunt puniendum, rogan-
" tes ut quam clementissime & sine sanguinis profusio-
" ne puniretur. Hæc cum ita essent peracta, nihil il-
" le respondit aliud, nisi minabundus: Majori forsan
" cum timore sententiam in me dicitis, quam ego ac-
" cipiam. Sic à lictoribus Gubernatoris in carcerem
" deductus, ibique octiduo asservatus fuit, si vel nunc
" errores suos revocare vellet. Sed frustra. Hodie igi-
" tur ad rogum sive pyram deductus est. Cum sal-
" vatoris crucifixi imago ei jam jam morituro ostende-
" retur, torvo eam vultu aspernatus rejecit. Sicque
" ustulatus misere periit, renuntiaturus credo in re-
" liquis illis quos finxit Mundis quonam pacto homi-
" nes blasphemi & impii à Romanis tractari soleant.
" Hic itaque, mi R. modus est quo contra homines,
" immo monstra hujusmodi procedi à nobis solet. Sci-
" re nunc ex te studeam, is ne modus tibi probetur:
" An vero velis licere unicuique quidvis & credere &
" profiteri. Equidem existimo te non posse eum non
" probare. Sed illud addendum forte putabis: *Lutheranos talia non docere neque credere, ac proinde aliter tractandos esse.* Assentimur ergo tibi, & nullam pro-

" sus

" ſus Lutheranum comburimus. Sed de ipſo veſtro " Luthero aliam forte rationem iniremus: Quid enim " dices ſi afferam & probare tibi poſſim Lutherum non " eadem quidem, quæ Brunus, ſed vel abſurdiora ma- " giſque horrenda, non dico in convivialibus, ſed in " eis quos vivus edidit libris, tanquam ſententias, " dogmata & oracula docuiſſe? Mone quæſo ſi non- " dum ſatis noviſti eum; qui veritatem tot ſæculis ſe- " pultam nobis eruit, & faciam ipſa tibi loca in qui- " bus ſuccum Quinti iſtius Evangelii deprehendas, " quamvis iſtic Anatomiam Lutheri à Piſtorio habere " poſſitis. Nunc ſi & Lutherus Brunus eſt, quid de " eo fieri debere cenſes? Nimirum *tardipedi Deo dan-* " *dum infelicibus uſtulandum lignis*: Quid illis poſtea, " qui eum pro Evangeliſta, Propheta, tertio Elia ha- " bent? Hoc tibi cogitandum potius relinquo. Tan- " tum ut hoc mihi credas Romanos non ea ſeveritate " erga Hæreticos experiri qua creduntur, & qua debe- " bant forte erga illos, qui ſcientes, volentes pereunt. " Romæ a. d. 17. Februar. 1600.

The Original of this Letter is to be found in the Library of St. *Elizabeth*-College at *Breſlaw*, from which it has been printed by M. *Struvius*, in the fifth Volume of his *Acta Literaria*. I ſhall occaſionally obſerve, that there are in that Library nine large Volumes in *Folio*, containing a very curious Collection of Original Letters written by ſeveral learned Men in the ſixteenth Century: Among others, ſeven Letters of *Luther*, never yet publiſhed; as many of *Melanchthon*; above ſeventy of *Peucerus*, containing very curious Facts relating to the Eccleſiaſtical Hiſtory of that Time; ſome of *Duditbius*, *Bucer*, *Beza*, *Laſcus*, *Mycillus*, *Goldaſtus*, *Mercurialis*, *Crato à Craftheim*, *Urſinus*, *Sambucus*, *Leunclavius*, and many others. The Letter of *Scioppius* is in that Collection. There are ſeveral other things in this Letter, that have been left out, becauſe they do not concern *Jordanus Brunus*.

If *Scioppius* did ſincerely believe what he ſays againſt *Luther* and the *Lutherans*, he ought to be reckoned among

among those learned Philologers, who are as ignorant in Matters of Religion as the most illiterate People. He makes himself ridiculous, when he says that, the *English* used to whip the holy Sacrament. 'Tis likely, all the *English* Protestants were called *Puritans* at *Rome*, as all other Protestants were called *Lutherans*.

To conclude, I must observe that the Author of this Dissertation informs us, that this Letter has been also printed in a Book entitled, *Macchiavellizatio, qua unitorum animos dissociare nitentibus respondetur, in gratiam Dn. Archiepiscopi castissimæ vitæ Petri Pazman, succincte excerpta. Saragossæ. Excudebat Didacus Ibarra. 1621. in 4to.* That Book was printed in *Germany*, and not at *Sarragossa*.

The Account of this curious Dissertation is continued, in Artic. LIV.

ARTICLE LIII.

WITTEMBERG.

M. *Lyserus*, Professor Extraordinary of Civil Law, is none of those Men, who, fond of their Profession, make every thing subservient to their Glory. He has discovered *the true Causes of the great Credit of the Civilians, under the* Roman *Emperors*. Whilst *Rome* preserved her Liberty, no great Account was made of the Civilians. The Orators held the first Rank in that City, as well as at *Athens*: Which is the Reason why the *Greek* and *Roman* Eloquence was so highly esteemed, and applauded. *Augustus*, being an able Politician, perceived the Danger he was in from the Orators: Whoever has a Genius for a noble Eloquence, is bold, and active, and a great Enemy to Slavery. In order to bring down the Orators, that Emperor set the Civilians against them, and ordered the Judges to submit to their Decisions, which till then had no farther Authority than they could persuade the Judges. 'Tis plain,

plain, that when *Augustus* raised the Civilians, he depended upon their Compliance; wherein he was not mistaken; for they explained the Laws in his Favour, and made it their Business to justify his unjust, though mild, Usurpation. They found a way to reunite in his Person the most important Dignities. Lastly, after they had by degrees used the *Romans* to make their sole Application to him, and rendred him Master of a People, who had conquered the World; they made him Master of the Laws by virtue of this famous Maxim, which they took care to inculcate: *Quod Principi placuit, Legis vigorem habet: What pleases the Prince, ought to stand for a Law.* By this means they ascribed an absolute Royal Power to *Augustus*. The following Emperors imitated that Prince: *Vespasian* raised the Civilians to the highest Degree of Authority, and compleated the Destruction of Liberty and Eloquence.

PARIS.

THE following Book has been lately published. It contains a Collection of notable *Arrests* of the different Courts of this Kingdom upon many important Questions relating to the Civil and Common Law, Ecclesiastical Discipline, and the Publick Law.

Arrests Notables des differens Tribunaux du Royaume sur plusieurs Questions importantes de Droit Civil, de Coutume, de Discipline Ecclesiastique, & de Droit Public. Paris, in 4to. pagg. 728.

The Laws cannot prevent all particular Cases, and want to be explained upon several Occasions, by reason of an infinite Number of various Circumstances, that attend human Affairs. These Interpretations, which supply the Defect of the Laws, were made among the ancient *Romans* by learned Civilians, who were consulted upon extraordinary and difficult Cases, and their Answers were a kind of Law, *Responsa Prudentum*. The Decisions of our Civilians have not the same Authority; and when the Law is not positive about a particular Case, one must have recourse to *Arrests*;

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reſts, and endeavour to find an Example of what has been determined in ſuch a Caſe. Thoſe *Arreſts* are then called *Precedents*: They make Part of our *Juriſprudence*. They afford our Advocates powerful Arguments to determine the Judges; and the Judges are enabled by them to give a right Judgment.

The two Collections, entitled, *Journal des Audiences* and *Journal du Palais*, have met with a good Reception; but the Difficulty of going on with ſuch a vaſt Work has occaſioned its Interruption. And indeed thoſe Compilations will always be imperfect or interrupted, unleſs they be managed by ſeveral private Perſons, under the Direction of a Head.

The Abbot *Bignon*, being always intent upon the Progreſs of all ſorts of Literature, has been pleaſed to appoint ſome Conferences in his Houſe, which have produced this Collection. The Gentlemen, who make up that Society, have contributed to render this Work uſeful and entertaining to the Publick. They have examined the different Queſtions, that have been debated in ſeveral Courts; and have carefully enquired into the Truth of the Facts, which occaſioned thoſe Queſtions. The Reaſons alledged by the Advocates, on both ſides, have been inſerted; and whatever appeared needleſs or ambiguous has been laid aſide. In a word, all poſſible Care has been taken to make this Collection acceptable to the Publick.

M. *Augeard*, an Advocate, has diſpoſed in a good order the *Arreſts* contained in this Volume, which is only an Eſſay of thoſe, that are to be publiſhed hereafter.

ARTICLE

ARTICLE LIV.

A CONTINUATION of the Extract of the Diſſertation, mentioned in ART. LII.

JORDANUS BRUNUS is the Author of two Books, printed at *Frankfort* in 1591. The firſt is entitled, *De triplici Minimo & Menſura ad trium ſpeculativarum Scientiarum, & multarum activarum artium principia. Libri* V. The Second, *De Monade Numero & Figura, Liber conſequens quinque de Minimo, Magno & Menſura. Item de Innumerabilibus, Immenſo & Infigurabili, ſeu de Univerſo & Mundis. Libri Octo.* Thoſe Books conſiſt of ſeveral Poems full of Enthuſiaſm; to which the Author added a Commentary in Proſe, without which they would appear very obſcure and intricate. The *Latin* Style of *Brunus* is not always pure; but he has many ingenious Turns, and lively Expreſſions. The Author of the Diſſertation ſays, that one may find in thoſe Books all the impious Doctrines mentioned by *Scioppius*: Whereupon I ſhall obſerve, that if *Brunus* was a downright Atheiſt, *Scioppius* aſcribes to him ſome Opinions inconſiſtent with Atheiſm; *viz.* That the Devil ſhall be ſaved; that the *Hebrews* only derive their Original from *Adam* and *Eve*; and the other Nations, from two Perſons whom God created the Day before. Theſe Doctrines are far from being orthodox; but they ſuppoſe the Belief of a Deity.

I have already obſerved, that M. *Bayle* has confuted the Philoſophy of *Brunus*: He ſhews that it comes very near *Spinoziſm*. Our Author has inſerted in his Diſſertation the general Principles, on which that *Italian* built his Syſtem, and the Axioms which he denied:

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nied. In the next place, he makes ſeveral judicious Obſervations upon thoſe Principles and Axioms; and concludes, that *Brunus* loſt himſelf in the Contemplation of the Infinite. The Word *God*, in the Writings of that Man, ſignifies only *Nature*. He admits a ſort of Beings, which he calls ſpiritual, tho' he will have them to be compoſed of Light, and calls them *Gods* and *Dæmons*. He ſtiles the Worlds *Gods*; and ſays they are Animals ſubject to Generation and Corruption. 'Tis obſervable, that he is as credulous as an old Woman about Apparitions, Witchcraft and Magick, and many other things of the like Nature. He believed that the Earth moves; and that there are many Planets that have a Periodical Motion about the Stars, which he looks upon as the Suns of other Worlds. He teaches many other things agreeable to the Philoſophy of *Deſcartes*; and our Author thinks that Philoſopher had read the Works of *Brunus*. In ſome Places he expreſſes himſelf with great Caution; but in others he plainly diſcovers his Atheiſm. There is hardly any Chriſtian Doctrine that eſcapes his profane Railleries. He expreſſes a very great Contempt for the *Romiſh* Prieſts and Proteſtant Divines; but he particularly inveighs againſt thoſe of *Wittemberg*, whom he calls Secretaries of Heaven, *Greek*, *Latin*, *Hebrew*, *Syriack* and *Chaldaick* Grammarians, who preſume to give their Judgment about Philoſophical Matters. He declares that he is not afraid of Death:

——mortem minime exhorreſcimus ipſam:
Viribus ergo animi haud mortali ſubdimur ulli.

And yet he frequently appears extremely impatient, tho' he pretended to have ſo great a Courage, and advanced ſo many ſtrange Paradoxes. He boaſts of being well qualify'd for amorous Embraces:

Quod ſi ut ſum factus Divûm pro munere, membra
Ingerero rigidum, ſementoſeque ſonantem,
Infrenem, invictum, membriſque viriliter acrem,
Narciſſis referam: Peramarunt me quoque Nymphæ.

Jordanus Brunus is the Author of another Book, written in *Italian*, and printed at *London* with this Title; *Spaccio della Bestia triomfante*. The Pope is not the Beast mention'd in that Book, as *Scioppius* fancied. That Book runs upon a Reformation of the Constellations made by *Jupiter*. *Brunus* brings him in complaining of the Decay of the Worship of the Gods, tho' all proper Measures had been taken to render it eternal, by bestowing upon the Stars the Names of the Deities, and making by this means Heaven a kind of Book, which contains all the Heathen Theology. *Momus* laughs at *Jupiter*, and tells him in a jesting way, that the ill Conduct of the Gods, and the scandalous History of their Amours, have brought them into a general Contempt. Whereupon all the Constellations are call'd together, to deliberate upon the Matter: The Author takes occasion from thence to make execrable Comparisons between the Poetical Fictions, and the Histories that are believed in those Religions, which have succeeded Paganism. He ridicules the Christian Faith, and repeats several times the Word *Impostor*, which he applies to three Legislators. Lastly, all Religions being thrown out, the Names of the Moral Virtues are placed in Heaven, in the room of the false Deities of the Heathens. Such is the Subject of that execrable Piece. Some take it to be the famous Book *de Tribus Impostoribus*, which has been so much talked of: But our Author denies it; and rather thinks, that a Book full of impious things, mentioned in the *Fortalitium Fidei*, might have occasioned the common Report, that there was a Tract entitled *de tribus Impostoribus*. The Passage of the *Fortalitium Fidei* has been inserted in this Dissertation. Our Author concludes what he had to say concerning *Brunus*, with this judicious and natural Reflexion; That it is a most deplorable thing, that a Man, who was born with an extraordinary Genius, should have made it his business to run down the Arguments, which lead us to the Knowledge of a Deity.

THE

THE next Atheist, mentioned in the Dissertation, is *Vaninus*. I refer the Readers to the First Vol. of these *Memoirs*, Art. LXXVII. where I have given an Account of that Man; and made it appear that he did not die a Martyr for Atheism, as it has been generally believed.

CAMPANELLA raised great Suspicions against him by his *Atheismus Triumphatus*, printed at *Paris* in 1636. Some Learned Men have been of Opinion, that he might have entitled that Book *Atheismus Triumphans*. That *Dominican* writ another Book concerning the *Spanish* Monarchy, wherein he will have the Religion of Princes and States to be a mere Piece of Policy. Besides, he suspected every Body of Atheism, especially the Learned, and the Protestant Princes; and therefore one might think that he judged of others by himself. However, our Author will not positively affirm that he was guilty of Atheism.

MANY *Italian* Philosophers, says the Author, have been suspected of entertaining some Doubts about the Existence of God, and the Immortality of the Soul. He adds, That the Tyranny of the Clergy, and their ill Lives, had already occasioned such a Disorder, when the *Platonick* Philosophy, which some great Men endeavoured to introduce into *Italy*, about the latter end of the XVth Century, and the beginning of the XVIth, multiplied the Doubts of many Persons eminent for their Learning. *Georgius Trapezuntius* made heavy Complaints about it; but he was laugh'd at, especially after he had been confuted by Cardinal *Bessarion*, with great Eloquence and Haughtiness. Our Author pretends to shew, that *Bessarion* himself was not very well persuaded of the Truth of Christianity. To prove it, he quotes a Letter which that Learned Cardinal writ to the Sons of *Georgius Gemistius Plethon*, a Learned *Grecian*, who assisted at the Council of *Florence*. They were very much afflicted at the Death of their Father, and the Cardinal endeavours to consolate them; which he does in the following manner.

" Cardinal *Beſſarion*, to *Demetrius* and *Andronicus*, Sons of the Wife *Gemiſtius*.

" I hear that our common Father, and Tutor, having put off his Earthly Body, is gone into Heaven, " to dance with the Heavenly Gods the Muſical " Dance of *Bacchus*. I am glad I have been acquainted " with ſo great a Man. *Greece* never produced a wiſer " Man ſince *Plato*, if you except *Ariſtotle*: So that if " we admit the Doctrine of the *Pythagoreans*, and of " *Plato*, concerning the Deſcent and Return of Souls, " I ſhall not ſcruple to affirm that the Soul of *Plato*, " being engaged by the indiſſoluble Bonds of Deſtiny " to ſerve in a Human Body, to compleat the Period " of its Revolutions, pitch'd upon *Gemiſtius* for its " Abode, and lived in his Body, *&c.*" (*Leonis Allatii Diatriba de Georgiis*, pag. 392.)

" What a ſtrange ſort of Conſolation is this! *ſays* " *our Author.* The Cardinal ſays nothing of God, or " Jeſus Chriſt: His Letter contains only ſome *Platonick* Imaginations concerning the Revolutions of " Souls.

The Author proceeds to aſſign another Cauſe of Unbelief among the *Italians*, *viz.* the looſe Principles of the Clergy. He inſtances upon Pope *Boniface* VIII. who inſtituted the Jubilee; but he knows not whether that Pontiff ought to be reckon'd among Atheiſts or Deiſts: He leaves it to the Judgment of the Readers. What he ſays of that Pope is ſo abominable, that I do not think it proper to mention it in this Extract.

The following Paſſage deſerves to be inſerted here at length.

" Speculative Atheiſm is very uncommon there (in " *France*); as for Practical Atheiſm, it is to be found " there as in all other Countries. If ſome Clergymen " are Libertines, others have a great Knowledge of " the true Religion; and it frequently happens that " thoſe,

"those, who are looked upon as zealous Men against "the Protestants, entertain very sound Opinions, "which they dare not discover. I can say no more "upon this Subject, without betraying the Intimacy "I have had with several Persons, who perhaps will "read this Book. 'Tis true, there are among the "upper Clergy some Men, who live an *Epicurean* Life, "and seem to have no great Sense of Religion: But "it does not follow from thence, that they are guilty "of Atheism. *Philibert Emanuel de Lavardin*, Bishop "of *Mans*, . . . repented on his Death-bed, and ex-"pressed his Abhorrence for his impious Life. Nay, "it was upon the Declaration he made at that time, "that he never had an Intention in administring the "Sacraments of his Church, that several Priests, who "had been ordained by him, received a second Or-"dination. . . . . This is a Matter of Fact, of which "I am very well informed: Nay, I knew a very "Learned Man, who got himself privately re-ordain-"ed, after the Death of Bishop *de Lavardin*."

THE Author proceeds to give an Account of one of the most impudent Atheists, that ever appear'd in the World, *viz. Matthias Knutzen*, a Native of *Oldenswort*, in the Dutchy of *Sleswick*. That Man, having performed his Studies at *Konigsberg* in *Prussia*, resolved to travel and to set up for a Preacher of Atheism. In the Year 1674, he dispersed in several Places of *Germany*, and among others, at *Jena* and *Altorf*, a *Latin* Letter, and two *German* Dialogues containing the Principles of a new Sect, which he design'd to establish under the Name of *Conscientious*, that is, of Men, who should profess to follow only the Dictates of Nature and Reason. That wretched Man denied the Existence of God, the Immortality of the Soul, and the Authority of the Holy Scripture. He boasted of having got a great many Disciples, and pretended to have seven hundred Followers, both Citizens and Students, in the City of *Jena*. *John Musæus*, a learned Professor of Divinity in that University, confuted that Calumny in a Book full of Learning, printed in the *German* Language, in 1675, against that Atheist and his pretended

Sect, which did only exist in his Imagination. The Dialogues of that impious Man are full of Blasphemies and Impertinences. His most famous Work is the Letter above-mentioned, which has been printed not only by *John Musæus*, but also by M. *Groning*, pag. 23. of his *Relationes Litterariæ*; and by *Mistachius*, in his *Syntagma Historiæ Ecclesiasticæ*. I would not blame our Author for inserting that *Latin* Letter in his Dissertation; but I think it had been better for him not to publish it in *French*. The Readers must not expect to find it in this Extract, either in *Latin* or in *English*. *Knutzen* was so insolent as to use these Words, *Deum negamus*: 'Tis a surprising thing that a Man, who argues so ill, should have such a Stock of Impudence. Our Author, who is a profest Enemy to the *Socinians*, intimates that *John Knutzen* had been one of that Sect, and desires all true Christians to take notice of it.

HE concludes this Dissertation with an Historical Account of the Trial and Death of a *Polish* Gentleman, *CASIMIR LISZYNSKI* † was accused of Atheism at the Diet of *Grodna*, in the Year 1688, by the Bishops of *Vilna* and *Posnania*, especially by the latter, who aspired to the Dignity of a Cardinal, and hoped to deserve it by this Act of Cruelty. Some Papers were found in that Gentleman's House, containing this Proposition, among others, That God is not the Creator of Man, and that Man is the Creator of a God, whom he has made out of Nothing. There was no Proof of his adopting that Blasphemy, though it was found among his Papers written with his own Hand. Nevertheless he was arrested, notwithstanding the Privilege of the *Polish* Gentlemen, who cannot be apprehended till they are fully convicted. "Cruelty, *says our Author*, which is always ingenious among the "Clergy, suggested this Pretence to the Bishops, who "prosecuted him, *viz.* that if a Gentleman may be "arrested for High Treason against his King, without "a sufficient Number of Proofs; much more may he "be

† *Relationes curiosæ. Hamburgi* 1707. *pag.* 132. & seq.

" be apprehended in case of Atheism, which is High " Treason against God." This happened in *October*, 1688; but some other Affairs intervening, the Trial was put off to the 15th of *February*, 1689. The Ecclesiastical Judges made a quick Dispatch of that Business; and having declared *Liszynski* convicted of Atheism, referred him to the Judgment of the Diet. The Accusation ran chiefly upon this Head; That a Manuscript had been found in his House, consisting of about fifteen Sheets, wherein he had collected all the Arguments of Ancient and Modern Atheists; and that it did not appear he had done it to dispute against them, but because he was persuaded of their wicked Doctrine. Besides, they objected against him, that he had writ in the Margin of most Arguments, alledged in a Book of *Alstedius* against the Atheists, that this Author was very credulous and wanted Judgment; and that he (*Liszynski*) had not express'd a due Respect for the Holy Sacrament of Marriage, since he had married his Daughter to a Man nearly related to him; which had occasioned his being excommunicated by the Clergy. Whereupon his Accusers demanded that he should be burnt alive, and his Ashes thrown into the Air.

That poor Gentleman answered those Accusations in a very humble and submissive manner. He owned his Writing, and at the same time denied that it contained his Opinion: He added that he had collected the Arguments of the Atheists, to confute them in the second Part of that Work, and that he designed to insert in it new Reasons to prove the Being of a God. Whereupon one of his Accusers interrupted him, and asked him upon what Grounds he chiefly built the Existence of a Deity. *Liszynski* alledged this Argument. *In omni genere Entium datur perfectissimum. Ens gr. in genere Astrorum datur perfectissimum, quod est Sol. In genere Animalium datur Ens perfectissimum, quod est Homo. In genere Entium intellectualium datur Ens perfectissimum, Deus.* 'Tis observable, that this Argument is to be found in *Alstedius* †; which shews that *Liszynski* did not reject

† Theolog. Natur. parte prima, *pag* 32. Hanov. 1623.

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all the Reasons mentioned by that Author. Besides, that Writer not being a *Roman* Catholick could not be alledged against him, according to the Laws of the Church of *Rome*; especially since the Question was not about the Doctrine it self, but the Justness and Accuracy of Arguments. And therefore the Prisoner made this Answer the 25th of *February*, 1689. *I maintain that the Arguments of* Alstedius *deserve to be censured.*

'Tis certain that the Apology of that Gentleman was sufficient to acquit him. He wept before his Judges; he offered to confine himself into a Monastery; he protested that he had never doubted of the Existence of God; he made it appear that he was a good Christian by giving an Account of his Life, and shewed that he had never failed to go to Mass; nay, he shewed that he had received the Communion some few Days before he was arrested. But all those things made no Impression upon the ignorant and prepossessed Judges. He was condemned to death, and used with great Ignominy before his Execution. He was carried to a Church, where he made an honourable Amand. He was exposed to the publick View upon a Scaffold, where, after the reading of his Sentence, he made an Abjuration with Tears in his Eyes, and received the Absolution from the Bishop of *Livonia*, who struck his Shoulders with a Switch, to take off the Excommunication which he had incurred.

That Ceremony being over, the great Marteschal of *Lithuania* pronounced a Sentence of Death against him. That Sentence imported, that his Writings should be burnt in his Hands, in the publick Place; that he should be carried out of the Town, to be burnt alive; that his Estate should be confiscated, and his House pulled down, and that no other House should be built at any time in the same Place. The Bishop of *Posnania* having carried his Point, used his Interest with the King to get that Gentleman beheaded, before he should be burnt, which was granted him. That Bishop, more cruel than the *Spanish* Inquisitors would be in such a Case, did not well understand his Business.

He

He was for ſhedding Blood, againſt the Rules of the Holy Office, which never fails to deſire the contrary, in delivering a Criminal to the Secular Power. The Sentence was executed the 30th of *March*. The pretended Atheiſt was beheaded and burnt: His Aſhes were put into a Canon, that was ſhot into the Air towards *Tartary*.

This Hiſtory, ſays our Author, will ſtrike all good Men with Horror, and teach them that it may be the Fate of Innocent Men to be put to death. If *Liſzynski* had appealed to the Pope, he might have ſaved his Life; as it appears from a Paſſage of M. *d'Alorac*, in his *Anecdotes de Pologne*, *Tom.* II. pag. 346, 347. His Teſtimony will be of great Weight, for he ſpeaks as an ocular Witneſs. "The Biſhop of *Poſnania*, ſays he "——— is ſo ambitious of being made a Cardinal, "that in Hopes of inſinuating himſelf into the Favour "of Pope *Innocent* XI. he uſed all his Intereſt with the "Diet in 1689, eſpecially with the Clergy, to get an "unfortunate Gentleman of *Lithuania*, (accuſed of Atheiſm,) condemned to be burnt, though he repented, and never taught that pernicious Doctrine: "That Man had been arreſted againſt the Fundamental Laws of the State, which do not allow that a "Noble ſhould be apprehended before he be condemned. He was accuſed by ſome Men, who had a "mind to get his Eſtate: He had lived like a good "Chriſtian, founded a Chapel, and made pious Legacies by his laſt Will. His whole Crime conſiſted in "having confuted in the Margins of a Book, written "by one *Aſſtedius* upon the Exiſtence of God, the "weak Arguments alledged by that Author to prove "it. He had writ at the end of each Argument, propoſed by that Writer, *ergo non eſt Deus*; meaning "that the Reaſons, with which he pretended to prove "the Being of a God, were ſo weak that they proved "the quite contrary; but he never doubted of it. "The Holy Office, and the *Roman* Pontiff diſapproved the Proceedings of the Diet, and very much exclaimed againſt that ſevere Decree, in a Letter "which

" which the Pope writ to his *Nuncio* in *Poland*; the " Original whereof I have seen.

'Tis plain that M. *d'Aleras* contradicts himself without being aware of it. He says that Gentleman repented; which supposes that he had been an Atheist; and yet he justifies him afterwards. 'Tis likely he speaks, in the first place, according to the Notions of the *Polish* Bishops, and then according to his own Judgment.

" It appears from this History, *says our Author*, how " dangerous it would be to inflict a capital Punish- " ment upon Atheists. Men would quickly make an " ill use of it. I grant that when the Accusation is " well proved, it may be of some use to the Publick " to frighten an Atheist, who dogmatizes, and endea- " vours to get Disciples. That Opinion tending to " the Destruction of the Society, especially if it be at- " tended with Debauchery and Loudness, as it was in " *Vanini* and *Kautzen*; 'tis very reasonable to provide " against it. But this is the Business of Magistrates, " and not of the Clergy, who dishonour their Character, by prosecuting those Wretches; and besides " know not how to keep within due Bounds. Would " not an Imprisonment be sufficient upon such an " Occasion? One might hope that a Man, under " Confinement, might by his Reflexions, and the help " of good Books, acknowledge a Truth, which none " can deny, who argue coherently. Should we not " imitate the Patience of God, who does not desire " the Death, but the Conversion of a Sinner? Would " to God Men might be brought to the Principles of " Moderation and Humanity! I am fully persuaded, " that the greatest Part of the Calamities of the " Church do only proceed from the Cruelty of Secular " and Ecclesiastical Judges.

Spinoza does not appear in this Dissertation, because his Life * was written, not long since, by an honest and

* *That Life has been translated into* English, *and printed for Mr.* Rhodes *in* Fleet-street.

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and pious *Lutheran* Divine, who lodges in the same House, and in the same Room where that Atheist lodged.

ARTICLE IV.

COPENHAGEN.

A Second Edition of the *Museum Regium*, formerly published by M. *Oligerius Jacobæus*, is actually in the Press. It will come out with several Additions: The most considerable is an Historical Commentary upon *Danish* Medals.

WITTEMBERG.

M. *Strunius* has put out an History of *Bardesanes*, and the *Bardesanists*.

Friderici Strunii Historia Bardesanis & Bardesanistarum; ex veterum Doctorum monumentis cruta, juniorumque Auctorum ea de re Sententiis collustrata. Vitembergæ, 1710. in 4to.

LEIPSICK.

M. *Kern* has published a Letter concerning the Life of the late M. *Thomas Ittigius*: There are several curious Particulars in it.

The Physical Dissertations of *Rivinus* have been collected into one Volume, and reprinted here.

Augusti Quirini Rivini D. & P. P. Dissertationes Medicæ diversis temporibus habitæ, nunc vero in unum fasciculum collectæ. Lipsiæ. 'Tis a Book in 4to of 944 Pages.

HALL.

M. *Christian Wolfius*, Professor of the Mathematicks in this University, being sensible that we want still a good Introduction to those Sciences, has put out a Work of that Nature, wherein (laying aside all needless things) he proposes whatever is necessary with great Clearness, and carefully applies the Theory to the Practice. These Elements of the Mathematicks are written in the *German* Language. A *Latin* Edition of the same is actually in the Press.

The whole Work consists of four Tomes in 8vo. The first contains a Discourse concerning the Method of the Mathematicians; and Arithmetick, Geometry, Trigonometry, and Architecture. The second, Gunnery, Fortifications, Mechanicks, Hydrostaticks, *Aerometry*, and Hydraulicks. The third, Opticks, Catoptrick, Dioptrick, Perspective, Spherical Trigonometry, Astronomy, Chronology, Geography and Dialling. The fourth, Algebra, the Analysis of infinite Quantities, and an *Appendix* concerning the chief Mathematical Writers.

M. *Balthasari* has published the following Book.

Micrometria, hoc est, de Micrometrorum, Tubis opticis, seu Telescopiis & Microscopiis applicandorum variâ structurâ ac usu multiplici Opusculum. Autore Theodoro Balthasari, Med. Lic. Mathes. & Physic. Prof. Oratorii Erlang. Opitian. Erlangæ 1710. in 8vo.

FRANCFORT.

A New Edition of *du Cange's Latin* Glossary will shortly be published.

Caroli du Fresne du Cange, Regi à Consiliis, & Franciæ apud Ambianos Quæstoris, Glossarium ad Scriptores mediæ & infimæ Latinitatis, in quo Latina vocabula novatæ significationis

tionis aut usus rarioris, barbara & exotica explicantur, eorum notiones & originationes reteguntur: Complures ævi medii ritus & mores, consuetudinum municipalium, & Jurisprudentiæ recentioris formulæ & obsoletæ voces, utriusque Ordinis Ecclesiastici & Laici Dignitates & Officia, & quamplurima alia observatione digna recensentur, enucleantur, illustrantur, e libris editis, ineditis, aliisque monumentis, cum publicis tum privatis. Accedit Dissertatio de Imperatorum Constantinopolitanorum, seu inferioris ævi vel Imperii, ut vocant, Numismatibus.

'Tis said this Edition will be much larger than the foregoing.

AVIGNON.

A New Translation of *Lactantius* has been printed in this City.

MONTPELLIER.

DR. *Deidier* has undertaken to clear all the Parts of Physick by several *Theses*, that may be called Dissertations. The last *Thesis*, published by him, concerns the Knowledge of Distempers. He explains their Causes and Symptoms with his usual Clearness.

Dissertatio Pathologica, sub hac verborum serie, An una eademque res præter naturam possit esse morbus, causa morbi, & symptoma?

The Author is preparing for the Press another Dissertation upon the internal Distempers of the Head and Stomach. We shall have by degrees a compleat *Pathology* of that Physician, that will answer his Physiology.

PARIS.

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PARIS.

THE Letter, published under the Name of a Divine of *Salamanca*, upon the new Edition of the *Septuagint* by Dr. *Grabe*, [*and inserted in the first Vol. of these Memoirs, Art.* XIV. XVI.] was not written by M. *Simon*, but by M. *Denys Nöllin*, an Advocate, who applied himself chiefly to the Study of the Bible. He had collected more Editions and Translations of the holy Scripture, and more Commentaries upon it, than any other private Man ever did. He died last *April*, having bequeathed his Library to the Poor of his Parish. The Sale of that curious Library made a great Noise in this City. He never printed any thing before the latter end of his Life.

Besides the Letter above-mentioned, he published, 1. Another Letter under the Name of a Divine of *Salamanca*. 2. Some Answers to Father *Tournemine* and Father *Souciet*. 3. Two Dissertations: One upon the *French* Bibles; and the other upon the Explication of the *Phœnomenon Literarium*, concerning the Antiquities of the *Chaldeans* and *Egyptians*.

AMSTERDAM.

M. *Witsen* designs to put out a very curious Description of *Great Tartary*. It will contain, among other things, an Account of several ancient Monuments, that have been found in Graves.

ARTICLE

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Article LVI.

TOUS * les SYNODES NATIONAUX des Eglises Réformées de France, &c. mis au jour en deux Volumes par M. AYMON, Theologien & Jurisconsulte Reformé. A la Haye. 1710.

That is,

All the National Synods of the Reformed Churches of France, &c. *published by* M. AYMON. Hague. 1710. *in two Volumes*, 4to. *First Vol.* pagg. 306. *and* 464. *Second Vol.* pagg. 813.

I Designed to prefix a long Preamble to this Extract; but having a great deal of Matter, that must come into this Sheet, I rather chuse to put it by. Were I to give an Account of a Collection of ancient Councils, the Readers would doubtless expect that I should take notice of the most curious and most remarkable Canons: I shall therefore observe the same Method in the following Extract. The National Synods of the Reformed Churches of *France* afford a great many Passages, that deserve to be communicated to the Readers. Sometimes I shall only give the Substance of a Synodal Decree; and sometimes I shall set down the Decree it self in the Words of the Original. The first Synod was held in the Year 1559; and the twenty ninth, which is the last, in the Year 1660.

The

* The whole Title may be seen above, *Art.* XIX.

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The first National Synod held at Paris *in the Year 1559.*

1. UPON a Case proposed by the Minister of *Angers*; it was declared, That if a Papist should be betrothed to a Woman, and *then come to the Knowledge of God*, he is not free from his Promise, though the Woman refuses *to marry in the Church of God*. He must therefore earnestly desire her to do it; and if she will not consent to it, he ought to contain till the Bond be broke, either by the Marriage, or the Fornication of the said betrothed Woman. *The same Advice has been given by Mr.* John Calvin. *Pag.* 8.

2. The Minister of *Chatelleraut* informed the Assembly, That a Papist disliking the Oyl, Spittle, and other Ceremonies used in the Popish Baptism, made his Application to him, and desired him to baptize his Child. The Question is, Whether he ought to do it? It being necessary (says the Synod) to examine whether the Children of Papists should be admitted into the Church of God, after several Reasons alledged on both Sides, the Decision of that Question was referred to a larger Assembly. *Pag.* 8.

3. "As for what has been said by the *Brother* [Minister] of *Poitiers* to that Man, who maintains, That "a Heretick ought not to be punished as a Heretick, "but as a Disturber of Political Order; if he was "guilty of no other Fault, he should be exhorted to make no Disturbance in the Church, and "to behave himself with Humility and the Fear of "God: But he ought not to be suspended from the "Communion upon such an Account. However, considering the Circumstances, and among other things, "that he has proudly raised himself against the Synod, "and abused the Ministers and the whole Consistory, "calling them Leaders of the Blind; and because notwithstanding the Remonstrances made to him not to "keep Company with a certain Heretick and Schismatick, he has all along conversed with him; we are "of Opinion, that such a Man be cut off from the Assembly of the Faithful." *P.* 8, 9. 4. "Up-

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4. " Upon the Queſtion propoſed by the Brother " of St. *Lo*, it was declared, That though Prieſts have " no Right to Tithes, yet they ought to be paid, be- " cauſe it is the King's Will, as being an indifferent " thing, and to avoid Sedition and Scandal." *Pag.* 11.

5. " Upon the ſecond Queſtion propoſed by the " ſaid Brother, it was ſaid, That when a Father and " a Mother are excommunicated, their Child ſhall not " be admitted to Baptiſm, till the Father and Mo- " ther, or one of the two, be reconciled to the " Church, unleſs the ſaid Child be preſented by the " Grandfather or Grandmother; in which Caſe the " Child ſhall be baptized, becauſe it is their own " Blood, and ſprung from them." *Pag.* 11.

6. It was decreed in this Synod, that tho' Biſhops, Officials and Archdeacons, cannot lawfully pretend to any Civil or Eccleſiaſtical Juriſdiction; yet, in Caſes purely Civil, the Faithful might make their Application to them, *as it were to obtain a Favour from a Robber.* Pag. 12.

The ſecond National Synod held at Poitiers *in the Year* 1560.

1. In this Synod, the Lay-Elders were allowed to vote about Matters of Religion. " When any Debate " or Contention ariſes about Articles of Faith, or any " Doctrine, or Hereſy, which cannot be decided by " the Diſputes of Miniſters, in General or Provincial " Councils; the Deacons and Elders, not exceeding " the Number of the Miniſters, ſhall give their Votes " about thoſe Points." *Page* 17.

2. It was decreed that Dancing-Maſters ſhould be excommunicated, after ſeveral Warnings, eſpecially by reaſon of their Obſtinacy and Rebellion. *Pag.* 18.

3. In anſwer to the Queſtion relating to thoſe who had been baptized by Monks, it was ſaid, That Bap-

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tiſm adminiſtred by a Man who has no Calling, is of no Validity; and that ſince the Monks have no Calling, neither from the Reformed Churches, nor from elſewhere; thoſe, who have been baptized by Monks, ought to be baptized again, unleſs a Monk ſhould be received by the People to preach the Goſpel, in which Caſe there is an Appearance of a Calling. *Pag.* 20.

4. Upon this Queſtion, Whether the Bread in the Lord's Supper might be adminiſtred to a Perſon, who drinks no Wine? It was anſwered in the Affirmative; provided he made a Proteſtation, that he would drink it, if he could do it. *Ibid.*

5. This Synod proteſted againſt the Council of *Trent*. "The Churches of *Paris*, *Orleans*, and *Roüen*, "are deputed by the preſent Synod, to proteſt againſt "the Popiſh Council that is now held at *Trent*, and "to declare all their Deciſions and Decrees to be void; "and their Proteſtation ſhall be made by a printed "Book, or by a verbal Remonſtrance to the King, or "any other way they ſhall think fit." *Pag.* 22.

The third National Synod held at Orleans *in the Year* 1562.

1. "The Miniſters ſhall ſay no Prayers at a Burial, "to prevent all manner of Superſtition." *Pag.* 26.

2. "As for what concerns the Names given to Chil-"dren at their Baptiſm, the Miniſters ſhall reject "thoſe that ſavour of *Paganiſm*; nor ſhall they give "the Names aſcribed to God in the holy Scripture, "nor thoſe that imply any Office, ſuch as *Baptiſt*, and "*Archangel*. They ſhall adviſe Fathers and Godfathers "to pitch upon thoſe Names that are to be found in "the Scripture." *Pag.* 27.

The

The fourth National Synod held at Lyons *in the Year* 1563.

1. "A Gentleman will have his Wife to receive "the Communion next to him, before all other Men, "whereby he occaſions a Diſturbance in the Church: "And though it has been ordered by the Synod of "*Caen*, that he ſhould comply with the Cuſtom eſta- "bliſhed in other Churches, where the Women go "to the Communion-Table after the Men; yet he "will not conform. 'Tis the Opinion of this Aſſem- "bly, that a Letter be written to him, whereby he "ſhall be admoniſhed to behave himſelf with more "Humility." *Pag.* 43.

2. "A young Man promiſes to marry a Woman, "and proteſts at ſeveral times in the Preſence of her "Relations, that he would not marry her, if ſhe was "not a Virgin. Her Relations aſſure him all along "that ſhe is a Maid; and ſhe maintains it likewiſe. "After this Promiſe, he is informed that ſhe was "delivered of a Child eight Years before: Whereup- "on he asks, Whether he is free from his Promiſe; "for he ſays he has been deceived. *Anſwer.* If it "plainly appears that ſhe has been guilty of Forni- "cation, and he knew nothing of it before, the As- "ſembly is of Opinion that he is at liberty to mar- "ry another Woman." *Pag.* 44.

3. "The Churches ſhall be deſired to make a faith- "ful Collection of the moſt remarkable things that "have happened in their Precincts, and to ſend their "Relations to our Brethren of *Geneva* with all poſſi- "ble Speed." *p.* 47. See alſo *p.* 121. *Art.* XIII.

It appears from this Article, that the Hiſtory of the Reformed Churches of *France*, written by *Beza*, was compoſed from ſeveral Relations, that were ſent to him; and therefore 'tis no wonder he has been ſo particular in deſcribing the Riſe and Growth of every Church. Thoſe Relations enabled him to inſert in his Hiſtory a great

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great Number of curious things, which he could not have known any other way.

4. " Mr. *de Beze* ſhall be deſired to write in *Latin* " and *French* the Cauſes, and Proteſtations of Nullity " againſt the Council of *Trent*; and to ſend them to " the Miniſters who are at Court, to be preſented to " the King." *p.* 47.

5. " The Churches ſhall be informed, that there is " a Book lately publiſhed, with this Title, *Advice to* " *poor* France: *Caſtalio* is ſaid to be the Author of it. " 'Tis a very dangerous Book; and therefore every " body ought to beware of it." *p.* 48.

The fifth National Synod held at Paris, *the* 25*th of* December, 1565.

1. This Synod condemned the Books of *John de Moreli*, concerning the Policy and Diſcipline of the Church, as containing pernicious and dangerous Opinions, whereby he overthrew the Diſcipline eſtabliſhed in the Reformed Churches of *France* according to the Word of God. " For, (*ſay the Fathers of that Council*) " by aſcribing the Government of the Church to the " People, he deſigns to introduce a popular Govern- " ment full of Tumult and Confuſion, which muſt " needs occaſion great Inconveniences and Scandals." *p.* 58.

2. " The Churches (in which publick Prayers are " made in the Morning, on thoſe Days when there is " no Sermon, or every Day in the Evening) ſhall be " exhorted to conform to thoſe that have not the ſame " Cuſtom, in order to avoid the Superſtition and Care- " leſneſs that might ariſe from thence, and to prevent " the Contempt of Sermons, and Prayers which ought " to be ſaid in private Families. Beſides, the Uſe of " publick Prayers ought to be reſerved for the Times " of publick Affliction, as an extraordinary Remedy, " like a publick Faſt, the Uſe whereof ought not to " be frequent. Wherefore the Miniſters of thoſe Churches,

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" Churches, wherein 'tis usual to have publick Prayers; " shall inform the People of the Reason why they " ought not to be so frequent; to remove the Scandals " and Complaints, which might be occasioned by the " Suppression of such a Custom; and they shall care- " fully exhort every House-keeper to say Prayers at " home every Morning and Evening." *p.* 65, 66.

3. " The Churches shall be warned to beware of a " Book, written by Mr. *du Moulin*, and entitled, *Unio* " *quatuor Evangelistarum*, because it contains many Er- " rors, concerning the *Limbo*, Free-will, the Sin a- " gainst the Holy Ghost, and the Lord's Supper, but " particularly against the Vocation of the Ministers of " the Church, and the Order observed in it, which " he contemns and overthrows. All the Faithful shall " likewise be warned not to assist at the Exhortations of " the said Sieur *du Moulin*, and at the Participation of " the Sacraments, which he presumes to administer " against the Ecclesiastical Order of our Assemblies." *p.* 70.

The sixth National Synod held at Vertueil *in* Angoumois, *in the Year* 1567.

1. " Upon this Question, Whether a Man deaf and " dumb may be admitted to the Communion, when " he shews his Faith and Piety, as much as he can, " by Signs or Gestures, and evident Testimonies; 'tis " the Opinion of the Synod that he may be admitted " to the Lord's-Supper, when the Church, after a " long Experience of his regular Life, perceives that " he has Faith, and is truly taught by God." *p.* 76.

2. I must inform the Readers, that there is at the end of many Synods a *List of Ramblers*, (*Rolle des Coureurs*,) that is, of Ministers degraded or expelled from their Churches, for their loose Principles, heretical Doctrine, Immorality, &c. Those Men went up and down the Kingdom, and endeavoured to get new Preferments among the Protestants. All the Churches are desired to beware of them: And to prevent their be-

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ing impoſed upon by thoſe falſe Brethren, the National Synods took care to deſcribe them in their proper Colours. To give an Inſtance of it, I ſhall ſet down the following Paſſage.

" *John Clopet*, heretofore ſurnamed *l'Enfant*, is a wretched Heretick, and a Friend to the Maſs; only he does not approve the Invocation of Saints, nor praying for the Dead: But he maintains that good and wicked Men have the ſame Privilege of partaking of the Body of Chriſt. He alſo approves Celibacy, and pretends that one ought to pray towards the *Eaſt*. He ſays that *Calvin* did very ill to write about Predeſtination; and that Men may perfectly obſerve all the Commandments of God. He is a Miniſter of a low Stature; he has a red Beard, clear Eyes, and a tawny Face; he ſtammers. He is a *Savoyard*, of twenty five Years of Age: He was born in the County of *Breſſe*." *p.* 78.

3. There are, at the end of this Synod, ſeveral Statutes and Decrees concerning Marriage, drawn up at their Requeſt by Mr. *Calvin*. The eleventh Decree runs thus:

" The Queſtion is, *For what Cauſes a Marriage may and ought to be declared void?*

Anſwer I.

" If a Wife ſhould complain that her Husband is bewitched, or unfit for Generation; and if the Husband confeſſes it; or the thing appears to be true, upon Inſpection; then the Marriage ſhall be declared void, and the Wife ſhall be ſeparated from her Husband, and at full Liberty; and the Husband ſhall be forbidden to impoſe upon any other Woman for the time to come.

II.

" If a Husband ſhould make the ſame Complaint about his Wife, and declare that he cannot live with her,

" her, by reaſon of ſome Imperfection in her Body, " and ſhe will not ſuffer it to be removed by a proper " Remedy, the thing being fully proved, the Mar- " riage ſhall be declared void." *p.* 93.

The ſeventh National Synod held at Rochelle *in the Year* 1571.

1. *Beza* informed the Synod, that many Hereticks in *Poland* and *Tranſylvania* ſpread their Errors againſt the divine and human Nature of *Jeſus Chriſt*, and revived the falſe Doctrines of *Photinus*, *Paulus Samoſatenus*, *Neſtorius*, *Eutyches*, and other Hereſiarchs, *among which* (ſays the Synod) *one ought to reckon* Mahomet, *the moſt dreadful of all the* Antitrinitarians. Whereupon the Aſſembly made the following Decree. " This Advice appears " ſo important to all the Members of the Synod, that " they proteſt to have an Horror for thoſe abominable " Hereſies; - - - - and therefore all the Paſtors, El- " ders, and Deacons, and generally all the Faithful, " are exhorted to prevent the Introduction of thoſe " heretical Doctrines into the Reformed Churches of " *France*." *p.* 98, 99.

2. This Synod ordered, That the Biſhops of *England* ſhould be informed, that the Books of the Hereticks above-mentioned were carried into their Country; and that they ſhould be deſired to forbid the reading of them, if they could not prevent their being imported into *England*, and ſold in their Dioceſes. *p.* 99.

3. " The 29th Article of the *Confeſſion of Faith*, and " others concerning the *Diſcipline of the Church*, having " been read; the Miniſter of *Bourdeaux* has informed " the Aſſembly, that a Phyſician maintains, that the " *Magiſtrate is the Head of the Church*; and that what " the Miniſters do, is a mere Tyranny; and that he " has delivered a Paper, containing his Reaſons, and " ſigned with his own Hand. Whereupon it has been " declared, That the Aſſembly ratifies the Article a- " bove mentioned; and that our *Confeſſion* is contrary " to the erroneous Doctrine of the ſaid Phyſician, and

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" of all others, who will aboliſh the Diſcipline of the " Church, by confounding it with the Civil and Po- " litical Government of the Magiſtrates; and that " the ſame Confeſſion condemns alſo all the Errors " which proceed from that falſe Doctrine. *Ibid.*

In the next Article *Beza* was deſired to confute the Arguments of that Phyſician.

4. The following Article is very curious, and will afford Matter for ſeveral Reflexions.

" In the 36th Article of the ſaid *Confeſſion*, the Word " *Union* ought to be inſerted inſtead of *Unity*. Where- " upon the Deputies of the *Iſle of France* and *Berry* have " remonſtrated, that there is a Neceſſity of explain- " ing the ſaid Article, becauſe it mentions a *Partici-* " *pation of the Subſtance of* Jeſus Chriſt *in the Lord's* " *Supper*. But after a long Conference, it has been re- " ſolved that the Synod, approving our Confeſſion, " rejects the Opinion of thoſe, who will not admit " the Word *Subſtance* contained in the ſaid Article. " By which Word the Synod does not mean any Con- " junction, Mixture, Change, or Tranſmutation, in " a groſs and carnal Senſe, like that of Bodies; but a " true, ſpiritual, and moſt ſtrict Conjunction, where- " by Jeſus Chriſt himſelf is ſo united to us, and we " to him, that there is no bodily Conjunction, either " natural or artificial, that is ſo cloſe. Which ought " not to be ſo underſtood as if his *Subſtance*, or *Perſon*, " being united to our *Perſons*, ſhould make a third " Perſon; but only his Virtue, and Grace, are by " that means more ſtrictly imparted and communica- " ted to us. And therefore we diſſent from thoſe, who " ſay that we *only* partake of his *Merits*, and of the " *Gifts* he beſtows upon us *by his Spirit*, without com- " municating *himſelf to us*, (*ſans que lui-même ſoit fait* " *nôtre*:) But, on the contrary, we adore that *great, ſu-* " *pernatural, and incomprehenſible Myſtery of thereal and moſt* " *efficacious Operation of* Jeſus Chriſt *in us*, as St. *Paul* " teſtifies in his Epiſtle to the *Epheſians*. We believe " there-

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" therefore that we are made Partakers of *the Body of* " Chriſt *delivered up* for us, and of *his Blood ſhed* for us; " and that we are *Fleſh of his Fleſh, and Bone of his Bones,* " by receiving him, and all his Gifts together with " him, through *Faith* begotten in us by the incompre- " henſible Virtue and Efficacy of the holy Spirit. " And ſo we underſtand theſe Paſſages of the Goſpel: " *Whoſoever eateth the Fleſh, and drinketh the Blood of* Jeſus, " *has everlaſting life:* Jeſus Chriſt *is the Vine, and we are* " *the Branches,* and that we *muſt dwell in him, to bear* " *Fruit*; that *we are Members of his Body*; and that *as* " *Death came upon us through the firſt* Adam, *ſo we muſt* " truly *partake of the ſecond* Adam, *to have Life through* " *him.* Wherefore all the Paſtors, and generally all " the Faithful ſhall be exhorted not to countenance " the Opinions contrary to this Declaration, which is " formally grounded upon the Word of God." *p.* 99, 100.

It is no eaſy thing to form an Idea of the Doctrine contained in this Article. The next Synod made an Alteration in it; importing, that they did not deſign to do any Prejudice to the foreign Churches, which had ſome Reaſons not to uſe the Word *Subſtance.*

5. The Churches of the *Lionnois* conſulted this Synod; and deſired to know how they ſhould proceed in cenſuring thoſe, who had changed their Religion during the Troubles. The Synod, conſidering what St. *Auguſtin* ſays of a Church full of Drunkards, *That it is better to have a vicious Church, than none at all,* gave a very prudent Anſwer. They declared, that it ſeemed neceſſary to have a greater Regard to the Quality, and Circumſtances of Men, than to the Grievouſneſs of their Faults, *&c. p.* 109.

The ninth National Synod held at Sainte Foy, *in the Year* 1578.

1. " As for what concerns the manner of explaining " the Holy Scripture, the Miniſters ſhall be exhorted " to expound as much of the ſacred Text as they can, " avoiding

" avoiding all manner of Oſtentation and long Digreſ-
" ſions, without quoting a Multitude of Paſſages one
" after another, and propoſing ſeveral Interpretations.
" They ſhall very ſparingly quote the Writings of the
" ancient Doctors, much leſs Hiſtories and profane
" Books, leſt the Authority of the Scripture ſhould
" not ſufficiently appear." *p.* 127.

2. The Conſiſtory of *Rochelle* having deſired the Prince of *Condé* to forbear receiving the Communion; becauſe a Sea-prize had been made by his Orders, after the Publication of the laſt Edict of *Pacification*; that Prince appealed to this Synod. He alledged for his Juſtification, that the Prize had been made, before the forty Days of the Publication of the Peace were expired, and upon his Enemies and thoſe of the King of *Navarre*. He added, that it was a political Affair, and conſequently that the Conſiſtory had nothing to do with it. The Conſiſtory anſwered, That the Church and City of *Rochelle* were very much ſcandalized at ſuch a thing, becauſe they were looked upon as Infringers of the publick Peace; and Concealers of Pirates and Robbers, and that it was their Duty, conſidering their Office in the Church, to prevent ſuch Scandals. The Synod having weighed the Reaſons on both Sides, commended the Conſiſtory of *Rochelle* for their Zeal. However, they wiſhed the Conſiſtory had not been ſo haſty in an Affair of ſo great Importance. They deſired his Highneſs to be reconciled to the Church of *Rochelle*; and then he ſhould be admitted to the Lord's Table. *p.* 133, 134.

It muſt be confeſt, that it was a great piece of Preſumption for ſome few Miniſters and Lay-Elders, to refuſe the Communion, upon ſuch an Account, to a Prince of the Blood Royal, who was the Head of the Proteſtant Party. At this rate Kings and Princes muſt give an Account of their Conduct to a Conſiſtory, or Synod; and conſequently thoſe Aſſemblies will have an Authority ſuperior to theirs. The Conſiſtory of *Rochelle* was alſo guilty of great Imprudence; for if the

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the Prince of *Condé* had turned *Roman* Catholick, out of Reſentment, his Change might have occaſioned the Deſtruction of the Proteſtant Religion in *France*.

The tenth National Synod held at Figeac *in* Quercy, *in the Year* 1579.

1. "Foraſmuch as Marriage was chiefly inſtituted "to get Children and avoid Fornication; the Mar- "riage of a Man, who is known to be an Eunuch, ſhall "not be ſolemnized in the Reformed Church. *p.* 140.

2. "The Churches, in which the Verſes of the "Pſalms are read aloud, before they are ſung, ſhall "be admoniſhed to abſtain from ſuch an improper "Cuſtom. Thoſe that obſerve it, ſhall be cenſured "for it." *p.* 143.

3. The following Decree concerns many indevout Perſons, who neither kneeled down, nor pulled off their Hats at publick Prayers. *p.* 143.

The twelfth National Synod held at Vitre *in* Bretagne, *in the Year* 1583.

"Several Perſons have complained of the Cenſure, "which the laſt Synod of *Rochelle* paſſed upon the "*Expoſition of* * *Geneſis*, written by (*James*) *Brocard*; "(*ſee Article* XIX. *of this Volume*) whereby that "Work was condemned as an impious Book, becauſe "the holy Word of God is profaned in it, and "things are explained too literally. Though ſome "were willing to excuſe the Author, becauſe he a- "grees with us in all the Articles of our Faith; ne- "vertheleſs this Aſſembly confirms the Cenſure of the "ſaid

* *That Book is entitled,* Myſtica & Prophetica Interpretatio libri Geneſeos. *It was alſo printed at* Leyden *in* 1584. *in* 4*to*. *The ſame Author has alſo publiſhed,* Myſtica & Prophetica Interpretatio Libri Levitici.

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" ſaid Synod, judging that a Doctrine is impious, not " only when it is contrary to the Articles of our Faith, " but alſo when it corrupts, *in any thing, whatſoever*, the " true Senſe of the Canonical Scripture, becauſe it is " the Foundation of the whole Chriſtian Doctrine; " which † that Author overthrows in his *Expoſition*, &c. *p.* 171.

If every Man, who puts a wrong Senſe upon ſome Words of the Scripture, without being aware of it, is guilty of an impious Doctrine, the Number of impious Doctrines will be prodigiouſly great. This Synod carries the thing too far. Were the Fathers of this Council ſure, that they themſelves never miſtook the true Senſe of any Paſſage in the Scripture? Their ſaying that a *Doctrine is impious, when it is contrary to the Articles* (they mean, doubtleſs, *any Article*) *of their Faith*, appears to me a very ſtrange Aſſertion, and looks like a Pretenſion to Infallibility.

It will not be improper to inform the Readers, that the following Synods will afford me a great deal of curious Matter. *See Artic.* LX.

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† *This Word* (which) *makes a very wrong Senſe, unleſs it be referred to the Words* [true Senſe of the canonical Scripture.]

ARTICLE LVII.

LONDON.

THE following Book is newly come out:

The Works of the moſt illuſtrious and pious ARMAND DE BOURBON, *Prince of* CONTY: *With a ſhort Account of his Life. Collected and tranſlated from the* French. *To which are added ſome other Pieces;*

and

and a Diſcourſe of Chriſtian Perfection, *by the Archbiſhop of* Cambray, *never before publiſhed.* London: *Printed for* William Bray, *at the* Eaſt-*End of the Inner Walk of* Exeter-Change. 1711. *in* 8vo.

This Volume conſiſts of ſeveral Pieces, that are grown very ſcarce. It contains, beſides a ſhort Account of the Life of the Prince of *Conty*, I. *The Duties of the Great.* II. *Memoirs concerning the Obligations of a Governor of a Province.* III. *Memoirs concerning the Government of the Prince of* Conty's *Houſe.* IV. *His laſt Will.* V. *A Treatiſe againſt Plays and Shows.* VI. *A ſecond Treatiſe againſt Plays and Shows.* VII. *Decrees of the Councils concerning Plays and publick Shows.* VIII. *The Sentiments of the Fathers, relating to Plays and publick Shows. Collected by the Prince.* IX. *The Opinion of St.* Francis de Sales *concerning Balls, Plays, Games, &c. with Remarks upon it.* X. *A Diſcourſe of Chriſtian Perfection, written to a Perſon of great Note, by the Archbiſhop of* Cambray, *and never before publiſhed.*

Armand de Bourbon, Prince of *Conty*, Father of the late Prince of that Name, was engaged in a War, for which he expreſſed a deep Sorrow all the remaining Part of his Life. His laſt Will is a curious Piece, and an undeniable Proof of the Sincerity of his Repentance. The Writings of that Prince are full of pious Thoughts; and it appears by them, that no Man was ever more ſenſible of the Vanity of worldly things.

He uſed to ſay, "That it was a great Error to "think that it is enough for Princes to have a ſuperfi- "cial Tincture of Learning. For, ſince they are e- "ſtabliſhed by God for the Government of the Peo- "ple, they are obliged to learn perfectly every thing "that is neceſſary for that End, that they may be "capable of judging of things by their own Know- "ledge, and not depend on the Information of others. "That it is better to be altogether ignorant, than half- "learned; becauſe Ignorance makes one diſtruſt him- "ſelf, and take Counſel of others; whereas an im- "perfect

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" perfect and ſuperficial Knowledge fills a Man with a " vain Preſumption, which is the cauſe that thinking " he knows what he is ignorant of, he is perpetually " falling into Miſtakes.

In his Treatiſe of the Duties of the Great, he ſays, " A Great Man ought to hazard his Poſſeſſions, his " Fortunes, his Places, and Life itſelf, rather than have " any Share in the leaſt Injuſtice; rather than omit " the leaſt Part of his Duty; rather than be ſilent, " when he is obliged to ſpeak; rather than ſpeak, " when he is obliged to be ſilent; rather than act, " when he is obliged not to act; rather than not to " act, when there is an Obligation to act.

There are in this Book ſome other Thoughts of that illuſtrious and truly pious Prince, which will be very acceptable to the Readers.

ARTICLE

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Article LVIII.

ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΕΙΡΗΝΑΙΟΥ, &c. Sancti Irenæi Episcopi Lugdunensis, & Martyris, detectionis & eversionis falso cognominatæ agnitionis, seu contra Hæreses Libri quinque. Post Franciſci Feuardentii, & Joannnis Erneſti Grabe recenſionem, caſtigati denuo ad MSS. Codices Romanos, Gallicanos, & Anglicanos, necnon ad antiquiores Editiones, & à multis quibus adhuc ſcatebant, mendis expurgati: Aucti novis Fragmentis Græcis; obſervationibus ac notis; copioſiſſimiſque Gloſſariis & Indicibus illuſtrati & locupletati; quibus omnibus præmittuntur tres Diſſertationes, in quibus Hæreſes ab Irenæo memoratæ, & loci difficiles explicantur, ejus vitæ ac geſtorum hiſtoria diſcutitur.

That is,

The five Books of St. Irenæus *againſt Hereſies*, &c. Paris, 1710. in Fol. pagg. 838.

THE * firſt Edition of St. *Irenæus*'s Works was publiſhed by *Eraſmus* at *Baſil* in 1526. Though he conſulted three Manuſcripts, it is ſo imperfect, that Father *Maſſuet* obſerves there are many Paſſages

* Taken from the Journal *des Sçavans*. I ſhall add to this Article ſome few Notes in the Margin.

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ges in it wholly unintelligible. The second Edition was procured by *Nicolas Gallasius*, a Divine of *Geneva*, in the Year 1570. As for what concerns the Text, it only differs from that of *Erasmus* by the new Summaries prefixed to each Chapter, and some Additions taken from St. *Epiphanius*. According to Father *Massuet*, the chief Design of that Editor, in his Notes, was to shew that St. *Irenæus* was a *Calvinist*. *John James Grynæus* put out the third Edition at *Basil* in 1571. He wrongly inserted the Version of *Cornarius* in the room of the ancient Version of the first Chapters of the first Book mentioned by St. *Epiphanius*; and keeping to the same Division of the Text, he added new Summaries to the Chapters. Those Editions are very imperfect, if compared with that of *Francis Feuardentius*, a *Franciscan* Monk; especially that which was published at *Cologne* in 1596. For the new Editor observes, that the Edition, which was printed for *Nivelle* in 1575, and 1576, was not wholly free from the Faults of the former.

In the Edition of *Cologne*, and those of *Paris* that were made from it, the Text was restored in many Places, with the help of two ancient Manuscripts; and the five last Chapters of the fifth Book were inserted in those Editions the first time, with a Translation of many Fragments of St. *Irenæus*, dispersed in other Works. Father *Massuet*, having commended the Edition of *Feuardentius*, observes that the Notes of that Monk are too long, and too full of foreign † Matters; that he has not been always successful, either in restoring, or explaining the Text; and lastly, that he does not make the reading of his Author so easy as he might have done. The *Oxford* Edition, published in 1702, for which the Publick is indebted to Dr. *Grabe*, is far better than all those that have been mentioned; but Father *Massuet* pretends it is imperfect in several respects.

† "*Feuardentius* (in French *Feuardent*) was a most vio-
" lent and fiery Man against the Protestants. His Notes up-
" on St. *Irenæus* are full of Invectives against the Reformed
" Religion, and altogether foreign to his purpose.

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ſpects. Dr. *Grabe*, ſays he, has put into the Margin ſeveral true Readings, and left many Faults in the Text. He diſcovers ſo great a † Partiality in his *Notes*, that one may eaſily perceive he rather deſigned to ſhew that St. *Irenæus* agrees with the Church of *England*, than to give us an exact Edition of the Works of that Father. The new Editor adds, that moſt of his Notes, like thoſe of *Feuardentius*, are too long and tedious, and of little uſe to underſtand the Text. He charges Dr. *Grabe* with ſome other Faults.

The Deſign of Father *Maſſuet*, in this Edition, was 1. To print the Text as correctly as it was poſſible. 2. To clear it. 3. To ſave, as much as he could, the Labour of his Readers. The MSS. which *Feuardentius* and Dr. *Grabe* made uſe of, the various Readings whereof are to be ſeen in their Editions, and three other MSS. one of *Clermont*-College, another belonging to the *Dominicans* in St. *Honore-ſtreet*, and a third in the Library of Cardinal *Ottoboni*, enabled Father *Maſſuet* to perform the firſt thing he intended to do. He explains, in his Notes, the Difficulties of the Text, which are very numerous, becauſe St. *Irenæus* confutes ſeveral Hereticks, whoſe Syſtem and Language were extremely obſcure. Three Diſſertations, prefixed to this Volume, afford the Readers the Knowledge of a great many things neceſſary to underſtand this Author.

In the firſt, the Editor gives an hiſtorical Account of the Hereticks mentioned by St. *Irenæus* in his firſt Book. He begins with *Valentinus*, and explains the Doctrine of that Hereſiarch with all the Clearneſs it is capable of. The Followers of *Valentinus* appear in the next place, *viz. Secundus*, *Epiphanius*, *Ptolemæus*, *Colorbaſus*,

† "The learned Dr. *Grabe* found it no difficult thing to "ſhew that the Church of *England* agrees with the Primitive Church in her Doctrine and Government; and therefore he is unjuſtly charged with Partiality. He writes like "a wiſe Man; whereas *Feuardentius* is an angry and ſpiteful Writer.

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ſus, and *Marcus Magus*. The latter was no leſs famous for his Impoſtures than for his Eloquence. He made it his chief Buſineſs to pervert thoſe Women, that were moſt eminent for their Beauty and Wealth. He taught them, beſides the *Valentinian* Hereſy, the Myſteries of the *Theurgy*, and how to work falſe Miracles in his Imitation. One of thoſe Miracles conſiſted in changing white Wine into red Wine through a ſacrilegious Conſecration. The Editor proceeds to give an Account of *Valentinus*'s Maſters, beginning with *Simo Magus*, the Father of all the Hereticks, as St. *Irenæus* calls him. In the next place, he diſcourſes of *Menander*, *Saturninus*, *Baſilides*, *Carpocrates*, *Cerinthus*, the *Ebionites*, the *Nicolaites*, *Cerdon*, and *Marcion*: And then he makes ſeveral Reflexions upon the different Sects of the *Gnoſticks*, and particularly upon the *Ophites*, *Sethians*, and *Cainites*.

The ſecond Diſſertation contains the Life of St. *Irenæus*. Father *Maſſuet* thinks he was born about the Year 140, under the Reign of *Antoninus Pius*, and undertakes to prove at large againſt Mr. *Dodwell*, that he died a Martyr. He mentions what concerns his Perſon, and gives a Notion of his Works. That ancient Father compoſed his five Books againſt Hereſies, under the Pontificate of *Eleutherus* and *Victor*. The *Greek* Original is loſt, and we have only a *Latin* Tranſlation of it. The Author of that Verſion is not known; but though it be never ſo imperfect, it is almoſt as ancient as the Text it ſelf.

In the third Diſſertation Father *Maſſuet* explains the Doctrine of St. *Irenæus* with great Clearneſs. His Expoſition conſiſts of ſeveral Articles, wherein he ſhews the Sentiments of that Father concerning the holy Scripture, Tradition, the Church of *Rome*, the Myſteries of the Trinity and Incarnation, the Sacraments, original Sin, Grace, the Nature of the Soul, and its State after its Separation from the Body.

There

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There are at the end of the five Books of St. *Irenæus* several Fragments of his other Works, and a very curious Collection of those of the *Gnosticks* that could be found. Next to this Collection, the Readers will find two Dictionaries and a Table. The first Dictionary contains the *Greek* Words, and the other, the *Latin* Words, which wanted to be explained. The *Prefaces, and Observations of all those, who have hitherto published new Editions of St. *Irenæus*, have been inserted at the end of this great Work.

ARTICLE LIX.

REFLEXIONS upon the Observations on the Flux and Reflux of the Sea, made at Dunkirk *and* Havre de Grace; *with some Rules to determine in those two Sea-Ports the Time of High-Water. (This Discourse was read in the* Royal Academy of Sciences, *by* M. Cassini *the Younger, the* 12*th of* November, 1710.)

THE Observations on the Flux and Reflux of the Sea, being of great Importance for the Safety of Navigation, and to pitch upon the most

* "It were to be wished, that those who publish new "Editions of the Fathers, would take care to insert all "the Prefaces that are to be found in other Editions. Father *Massuet* is to be commended for having done it in "his Edition of St. *Irenæus*. The old Prefaces are of no "small use, upon several Accounts. Those, which *Erasmus* prefixed to his Editions of several Fathers, are very "curious, and deserve to be carefully preserved.

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proper time to get into the Ports of the Ocean, or to get out of them: Besides, it being necessary, for the Improvement of Natural Philosophy, to know whether the Periods of the Flux and Reflux have any relation with the Motion of the Moon, and are susceptible of some Rules; the Count *de Pontchartrain* ordered the Professors of Hydrography to observe for some time the Flux and Reflux of the Sea.

M. *Baert* and M. *du Bocage* made several Observations, above a Year, with all possible Care and Exactness; the first at *Dunkirk*, and the second at *Havre de Grace*. They drew up a Journal of their Observations, and sent it to the Academy of Sciences. The Academy, having examin'd those Observations, has found more exact Rules than those we have had hitherto, to determine in those two Ports the Hour of High-Water, and the Days of great and small Tides.

'Tis well known that the Sea ebbs and flows twice every Day; that 'tis *High Water* when the Sea ceases to flow, and *Low Water* when it ceases to ebb. There is a *great Tide*, when the Sea rises higher than usually; and a *small Tide*, when its Height is not so considerable.

'Tis also commonly supposed, that upon a Day of a new and full Moon, 'tis High Water in the same Port at the same Hour of the Day; and in several Ports at several Hours of the Day. This we had an Opportunity to verify at *Dunkirk*, and *Havre de Grace*; and we have found, that upon a Day of a new and full Moon, it was high Water at *Dunkirk* about Noon, and at *Havre de Grace* about half an hour after Nine. However, the time of High Water in those two Ports does not happen upon every new and full Moon exactly at the same Hour and Minute of the Day; but, frequently, several Minutes sooner or later: So that we have been obliged to fix a middle time of High Water upon a new and full Moon, which has been

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been determin'd at *Dunkirk* at 11 h. 54 m. and at *Havre de Grace* at 9 h. 26 m. in the Morning.

The Variation of the time of the Tides, upon a new and full Moon, ſeems partly to proceed from the Situation and Strength of the Winds, and the Diſpoſition of the Shores and Chanel of the Sea; which may contribute to accelerate or retard the Motion of the Sea, and to raiſe it to a greater Height than what it has naturally, or to preſs and bring down its Waters below its natural State. But among thoſe Cauſes, which it would be difficult to bring to any exact Rules, we aſcribe this Effect, at leaſt in part, to the Hour of the new or full Moon, which may happen in the Morning or in the Evening.

When a full Moon happens, for inſtance at *Dunkirk*, about Noon, then the Hour of the full Moon falls in with the Hour of High Water, which has been determined above at 11 h. 54 m. and conſequently the middle time of High Water does not differ from the true time. But when a full Moon happens in the Morning, the Moon is already in its Decreaſe about Noon; and conſequently, if it be ſuppoſed that the Motion of the Tide has ſome relation with the Phaſis of the Moon, the Hour of High Water will not come ſo ſoon on that Day. On the contrary, when the new Moon happens about the Evening, the Moon was in its Increaſe at the time of High Water; and conſequently there muſt be, for the ſame Reaſon, an Acceleration in the time of the Tide. This Rule agrees with the Obſervations; ſo that they may be reconciled, and the Motion of High Water may be known with a ſufficient Exactneſs; for we have obſerved, that one muſt add to the middle time, determined above, two Minutes for each Hour, when the time of a new or full Moon anticipates the middle time of High Water; and, on the contrary, leave out two Minutes for each Hour, for the time when a new or full Moon retards with reſpect to the middle time of High-Water. 'Tis High-Water on the ſame Hour of the Day, not

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only upon a new and full Moon; but we have observed that 'tis also High-Water on the Day of each Quarter of the Moon, much about the same Hour, and with almost the same Variations: So that we have also established for the Day of a Quadrature the middle time of High-Water, which we have determined at *Dunkirk* at 5 h. 6 m. in the Evening, and at *Havre de Grace* at 2 h. 40 m. in the Evening. We made use of the same Rules as above to find the true time of High-Water on the Day of a Quadrature, having a regard to the time when the Hour of each Quadrature anticipates or retards with respect to the middle time of a full Moon determined above by the Day of the Quadratures.

The Interval between the time of High-Water on the Day of a new and full Moon, and the time of High-Water on the Day of a Quadrature, is of 5 h. 12 m. at *Dunkirk*, and of 5 h. 14 m. at *Havre de Grace*, that is, about 5 h. and a quarter; from whence 'tis thought there is in those two Ports an Uniformity in the later coming in of the Tides. But what is most remarkable, is, That from each Quadrature, till a new and full Moon, the retarding of the Tide is daily greater than from a new and full Moon till each Quadrature; which happens by a kind of regular Progression: So that we have determined the daily retarding of the Tide, after a new and full Moon, and each Quadrature, with as much Exactness as could be expected in a Subject of this Nature, liable to Irregularities. That Progression, lately observed at *Dunkirk* and *Havre de Grace*, proves as uniform as the Observations made at *Brest* and *Bayonne* in 1679, and 1680, by M. *de la Hire* and M. *Puard*; so that 'tis likely the same might be observed in all the Ports of the Ocean.

The Reason of that Progression may be this, *viz.* That the Tides being smaller about the time of a Quadrature, than about the time of a full Moon, the Sea, which grows higher every Day, as the new or full Moon is nearer, takes up more time to overcome the

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the Height of the foregoing Day: Whereas from the time of a new and full Moon to the time of the Quadratures, the Sea, being preſſed by its own Weight, goes down with greater Swiftneſs, and conſequently occaſions greater Intervals between the Tides.

Several Authors have obſerved, that the great Tides do not happen on the Day of a new and full Moon, but generally two Days after; which has been verified by the Obſervations made at *Dunkirk* and *Havre de Grace*, where we have obſerved that the ſmall Tides do not happen neither on the Day of a Quadrature, but generally two Days after.

As for what concerns the greateſt Tides in a Year, which moſt People ſuppoſe to be thoſe, that happen immediately after the Equinoxes, and which ſome have endeavoured to account for; we have found nothing, by comparing our Obſervations, that may countenance that Opinion; and 'tis plain enough they do not follow that Rule, at leaſt at *Dunkirk* and *Havre de Grace*. But we have obſerved, that in the great Tides, which happen after a new and full Moon, the Sea riſes higher when the Moon is in its *Perigee*, than when it is in its *Apogee*. We have alſo obſerved that in the ſmall Tides, which happen after the Quadratures, the Sea riſes higher when the Moon is in its *Perigee*, than when it is in its *Apogee*: From whence it may be conjectured, that the Height of the Tides depends, at leaſt in ſome meaſure, from the various Diſtance of the Moon from the Earth.

Upon thoſe Obſervations, we have laid down ſome Rules to find in thoſe two Ports the time of High-Water, every Day in the Year, with greater Preciſion than has been done hitherto; and to that end we have drawn up a Table, (which will be inſerted in the Book entitled, *La Connoiſſance des temps*,) wherein every body may ſee the retarding of the Tides every two Hours, both after a new and full Moon, and after the Quadratures.

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One may enquire, whether the Rules, that ſuit with *Dunkirk* and *Havre de Grace*, may be applied to the other Ports of the Ocean, ſuppoſing one knows in each of thoſe Ports the middle time of High-Water on a Day of a new and full Moon, and of a Quadrature.

ARTICLE LX.

*A SECOND * Extract of the National Synods of the Reformed Churches of* France.

The thirteenth National Synod, held at Montauban *in the Year* 1594.

THIS Synod was held under the Reign of *Henry* IV. who turn'd *Roman Catholick* to qualify himſelf for the Crown of *France*. The Fathers of this Council made the following Decree concerning that Prince.

1. "All the Miniſters ſhall be exhorted to pray in "publick for the Preſervation, Proſperity, and Con-"verſion of the King. Whenever they are at Court, "and have a free Acceſs to his Majeſty, they ſhall "endeavour to put him in mind of his Duty in what-"ever concerns his Salvation. The Paſtors, who "make their uſual Reſidence at Court, or near it, are "in a particular manner obliged to do this; and the "preſent Aſſembly ſhall write to them about it." *Pag.* 180.

2. "The Miniſters ſhall no longer ſcruple to give "the Children whom they baptize, ſuch Names as "are

* *The firſt Extract may be ſeen in* Art. LVI.

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" are not to be found in the Holy Scripture, provided " they be not undecent." *Pag.* 183.

3. " Conſidering the Calamity brought upon many " in our Churches, (*par les Nouëurs d'Eguillettes*) by " thoſe who bewitch and diſable married Men; the " Paſtors, in order to provide againſt it, ſhall ſhew in " their Sermons, that the Cauſe of this Miſchief pro- " ceeds from the Infidelity of ſome, and the weak " Faith of others; and that ſuch Charms are " deteſtable, as well as the Method of thoſe, who " have recourſe to the Miniſters of Satan to get them " removed; that Remedy being worſe than the Evil, " which ought only to be cured by Prayers and Faſt- " ing, and by mending one's Life. In the Form of " Excommunication, that is publickly read before the " Communion, next to the Word *Idolatry*, theſe " Words ſhall be added, *All Sorcerers, Charmers, and* " *Inchanters.*" *Pag.* 183, 184.

Councils, far from being infallible, are not always free from Credulity and vulgar Errors. The Fathers of this National Synod were not ſenſible, that the Calamity mentioned by them is a ſort of Devil, that is not to be caſt out by Faſting and Prayers.

4. " This Aſſembly being conſulted by ſeveral Pro- " vinces about thoſe who give a Challenge to fight " a Duel, or, who being challenged, have killed their " Antagoniſts, and obtained the King's Pardon, or " have been acquitted upon their Tryal; it is reſol- " ved that ſuch Perſons ſhall be cenſured, and puniſh- " ed with a Suſpenſion from the Communion, which " ſhall be immediately publiſhed: And in caſe they " are willing to be reconciled to the Church, they " ſhall make a publick Acknowledgment of their " Fault." *Pag.* 187.

5. " Thoſe of the *Iſle of* France ſhall be ſeverely " cenſured, for propoſing to this Aſſembly, Whether " it

" it would be expedient to act politically against the " Pope, with those of the *Romish* Church in this King- " dom, in order to maintain the Liberties of the *Gal-* " *lican* Church. It shall be written to the said Gen- " tlemen, that their Proposal was judged unworthy " of being taken into Consideration. They shall be " censured, for asking competent Judges of both Re- " ligions to decide the Points that are in Controversy, " and for requiring that Provincial and National Sy- " nods be not held without great Reasons; and that " it be but seldom." *Pag.* 190.

6. The following * *Rambler* is described in very black Colours. " *Costa*, or *la Coste*, a Native of *Beam*, " who preaches up and down without a Vocation, is a " Man of a middle Size: He has a black Beard, and a " tawny Complexion; he is a Liar, a Cheat, and a " Thief." *Pag.* 193.

The fourteenth Synod held at Saumur *in the Year* 1596.

1. " The Deputy of *Champagne* shall give notice to " the Church of *Paris*, to beware of a certain Minister, " who designs to make a Mixture of both Religions. *Pag.* 200.

2. " Upon the Question of the Deputies of the *Up-* " *per Languedoc*, Whether it be lawful to accompany " the Papists to the Doors of their Churches, and at " the Solemnity of a Marriage and Christening? The " Assembly declares for the Negative; and that who- " ever does it, deserves a Censure. *Pag.* 200.

3. " Upon the Petition of the *Lower Languedoc*, that " no Minister be allowed to explain the *Apocalypse*, " without the Advice of his *Colloque*; it has been re- " solved,

* *See above, pag.* 277.

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" solved, that such an Exposition shall never be undertaken without the Advice of a *Colloque*, or Provincial Synod. *Pag.* 203.

4. " The Church of *Paris* is desired to make a Collection of all the Passages, that have been falsified or left out by those of the Church of *Rome*, both in the Sacred Writings, and the Ancient Doctors. The Provinces are also enjoined to send thither those which they have observed, that such a Book may be speedily published. *Ibid.*

5. *Simeon l'Hermite*, alias *Dennis*, having been degraded from the Holy Ministry by the *Colloque* of *Fontenay*, for maintaining that the Human Nature of Christ had been destroyed by his Death, was re-instated by this Synod, after an Abjuration of his Error. *Pag.* 205, 206.

These Extracts will be of some Use, upon several Accounts. It will appear from them, among other things, that the Reformed Churches of *France* did very much differ from the *English* Nonconformists.

See the third Extract in Article LXIII.

ARTICLE LXI.

LEIPSICK.

M. *Starkius*, Professor of the Oriental Languages, has published the following Book.

Notæ selectæ, criticæ, philologicæ, in Epistolam ad Hebræos: Annexæ sunt Notæ in loca difficiliora Epistolæ ad Romanos. in 4to.

JENA.

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JENA.

IN the Year 1673, *John Godfrey Olearius* publiſhed a Book entitled, *Abacus Patrologicus*, containing, in an Alphabetical Order, an Account of Eccleſiaſtical Writers from the Beginning of Chriſtianity to the time of *Luther*. That Book has been lately reprinted by the Author's Son with this Title:

Jo. Gottfridi Olearii Bibliotheca Scriptorum Eccleſiaſticorum, Tomis duobus edita: Cum præfatione Jo. Franciſci Buddei. Curante Jo. Gottlieb Oleario. F. Jenæ. 1711, in 4to.

This ſecond Edition is very much enlarged; and the Faults, that were in the firſt, have been carefully mended. Though there are ſome other Books of the ſame Nature much larger, this will be of great uſe to all thoſe who deſire to have a general Notion of Eccleſiaſtical Writers. It is a kind of Introduction, proper to be put into the Hands of young People.

The Publiſher of this new Edition goes no farther than *Luther*. He will ſhortly put out a Treatiſe, *De Scriptoribus Biblicis, Anonymis & Pſeudonymis.*

EYSENAC.

THE Duke of *Saxe-Eyſenac* has put out a Book of his own making, containing ſeveral moral Reflexions upon the New Teſtament, with ſome Inſtructions for his Children.

FRANCFORT.

AN *Hungarian* Gentleman has publiſhed, in an Alphabetical Order, a Specimen of the Hiſtory of the Learned Men of his Country, &c.

Davidis

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Davidis Czuittingeri Nob. Hung. Specimen Hungariæ Literatæ, virorum eruditione clarorum natione Hungarorum, Dalmatarum, Croatarum, Slavorum, atque Transylvanorum, Vitas, Scripta, Elogia, & Censuras ordine Alphabetico exhibens. Accedit Bibliotheca Scriptorum, qui extant de rebus Hungaricis. Francofurti & Lipsiæ. 1711. in 4to.

This is the first Account of the Learned Men of *Hungary*, that ever was published. It would have been more complete, if the Author had writ it in his own Country.

PARIS.

M. *Le Hay* published some Months ago a Piece entitled,

Remarques de M. le Hay sur la maniére de graver & d' expliquer les Pierres antiques, faites a l' occasion de deux Estampes de la Cornaline du Roy, appellée le Cachet de Michel Ange. (See the first Vol. of these *Memoirs*, Art. VI. and XCII.)

An Anonymous Author has put out an Answer to that Piece, wherein he undertakes, 1. To vindicate the Opinion of Mr. *D. M.* that Anticks ought to be designed and copied without any Addition or Alteration: For which he alledges the Testimony, and the constant Practice of all the Antiquaries.

In the second Place, the Author takes upon himself to justify the Explication of *Michael Angelo*'s Seal, published by Mr. *D. M.* and answers the Objections contained in M. *le Hay*'s *Remarks*.

The Abbot *du Plessis d'Argentré*, Almoner to the King, has published the following Work in three Volumes in 4to.

Martini Grandin Doctoris & Socii Sorbonici, Sacræ Facultatis Parisiensis Decani emeriti, in Theologia Professoris, Opera

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Opera Theologica, adjectis quibuſdam recentioris Theologi Diſſertationibus.

FRANEKER.

A New Syſtem of Divinity has been printed here.

Syſtema Theologico-Phyſico-Metaphyſicum. Auore Ruardo Andala. in 4to.

This Work conſiſts of three different Treatiſes. In the firſt, the Author treats of the Exiſtence of God, and of his Attributes. He lays down as a Principle, That Men have innate Ideas; from whence he concludes that none can ſincerely believe that there is no God. The ſecond Treatiſe is a Commentary upon the Metaphyſicks of *Deſcartes*. The third contains ſome Diſſertations upon Natural Theology and Philoſophy.

AMSTERDAM.

THE ſecond Edition of M. *le Clerc*'s Commentary upon the *Pentateuch*, publiſhed not long ſince, is not only more correct than the firſt, but alſo interſperſed with ſeveral Additions. He has added, among other things, many Quotations out of Heathen Authors, whereby the Sacred Text is very much illuſtrated. He has reviſed the Style of the Diſſertations prefixed to *Geneſis*, and mended the Faults of the Impreſſion. The Indexes of this ſecond Edition are larger and more correct.

ARTICLE

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ARTICLE LXII.

DISSERTATIO Phyſico-Anatomica de Motu Muſculari. Autore Joanne Aſtruc, Regiæ Scientiarum Societatis, & in Facultate Monſpelienſi Doctore Medico. Monſpelii, apud Honoratum Peſch, Regis & Regiæ Scientiarum Societatis Typographum. 1710.

That is,

A Philoſophical and Anatomical Diſſertation concerning the Motion of the Muſcles. By John Aſtruc, *Member of the Royal Society of Sciences, and Doctor of Phyſick of the Faculty of* Montpellier. Montpellier, 1710. *in* 12*mo. pagg.* 189. *with two Copper-Cuts.*

THE * Motion of the Muſcles is a *Phænomenon*, the true Cauſe whereof has been hitherto ſo impenetrable, that 'tis no wonder we ſee from time to time ſome new Syſtem, deſigned to explain that Phyſiological Enigm. It may be ſaid, that *Steno*, Dr. *Willis*, *Mayow*, *Perrault*, *Borelli*, M. *Bernoulli*, and ſome others, are the moſt conſiderable Authors, who have undertaken to unfold that Myſtery. But it muſt be confeſſed, that the moſt ſolid and moſt ingenious Enquiries of thoſe great Men amount only to a mere Probability;

* Taken from the *Journal des Sçavans*.

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Probability; which, far from convincing the Reader, raiſes new Doubts and Difficulties, without offering any thing to reſolve them. Two Obſtacles, that are almoſt inſuperable, have hitherto prevented that Diſcovery, which is ſo neceſſary to ſet in a full Light the moſt conſiderable and the moſt curious Part of the Animal Oeconomy. The firſt Obſtacle proceeds from this, *viz.* That notwithſtanding the Help of the moſt exquiſite Microſcopes, we are ſtill ignorant of the internal Structure of the motive Fibre, on which nevertheleſs the whole Motion of the muſculous Machine depends. The other Inconvenience is, That we know as little the Liquid, commonly called *Animal Spirit*, and deſigned to put that Fibre into Motion; ſo far that ſome do not ſcruple to affirm that there is no ſuch thing.

Notwithſtanding thoſe two Obſtacles, which have rendered the Endeavours of ſo many able Men unſucceſsful, Dr. *Aſtruc* reſolved to try what he could do: And it muſt be owned, that with the Help of ſeveral Anatomical Experiments, and a Geometrical Method, he has carried the Explication of that *Phænomenon* to a Degree of Probability, that comes very near Truth. His Diſſertation is divided into three Parts. In the firſt, he enquires into the Cauſe of the Motion of the Muſcles. In the ſecond, he examines by what Mechaniſm the Animal Spirits can move thoſe Organs; and in the third, he draws the Conſequences ariſing from that Mechaniſm, and anſwers ſome Objections.

I. Dr. *Aſtruc* begins with an Anatomical Deſcription of the Muſcle. It is, ſays he, a Compound of fleſhy Fibres, the Extremities whereof being reunited, form on both Sides a kind of String of a very ſtrong and cloſe Texture, called a *Tendon*. Each Muſcle is wrapped up in a Membrane, which penetrates into its Inſide, and thro' a vaſt Number of Subdiviſions divides its Fibres into many Bundles of an hexagone, ſquare, triangular, *&c.* Figure: So that what appears to the Sight a mere muſculous Fibre, being viewed with a good

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good Microſcope, ſhews a Bundle of many Fibres cloathed with its own Membrane, and divided into many other ſmall Bundles. The Subſtance of a Muſcle is furniſhed with Arteries, Veins, Nerves, and Lymphatick Veſſels, diſtributed into it thro' many Ramifications. Dr. *Aſtruc* looks upon the Tendons as mere Strings, uncapable of Contraction; and pretends that there is no true Contraction, but in the fleſhy Part of a Muſcle. He is far from aſcribing that Contraction, as *Mayow* does, to the membranous Filaments, which inſinuate themſelves between the muſculous Fibres; and acknowledges no other uſe of thoſe Filaments, but that of informing the Animal by a painful Senſation, that in ſome violent Motions the Contraction of the Fibres becomes exceſſive, and that they are in danger of breaking.

The Structure of a Muſcle being thus explained, the Author enquires what Liquor communicates Motion to that Machine; for he ſuppoſes, as a Truth which no body denies, that this Motion is the Effect of a Liquid. He is the more willing to aſcribe it to the Animal Spirits; becauſe, ſays he, that Opinion is ſupported by the unanimous conſent of all Authors, without excepting *Steno* himſelf, whatever *Mayow* may ſay to the contrary. It plainly appears, that Dr. *Aſtruc* does not think it neceſſary to take notice of thoſe, who abſolutely deny the Exiſtence of Animal Spirits. He is ſo fully perſuaded that thoſe Spirits are ſufficient for the Contraction of the Muſcles, that he wholly excludes the Arterial Blood, to which ſeveral Authors aſcribe an equal Share in that Contraction, going upon the Experiment of *Steno*, who affirms, that the deſcending Artery of a living Dog cannot be tied under the Loins, without taking off the Motion of all the hinder Parts of that Animal.

The Author has verified that Experiment; but he has diſcovered a Circumſtance unknown to *Steno*, *viz.* That the hinder Parts of the Dog loſe not only their Motion by that Ligature, but alſo all manner of

Senſe; tho' every body owns, that the Nerve, animated with its Spirits, is the only Organ of it. Dr. *Aſtruc* took Occaſion from thence to make new Reflexions upon the Cauſe of that *Phænomenon*, and found it to be this, *viz.* That the Ligature hindering the Diſtribution of the Arterial Blood into that Part of the *Spinal* Marrow, from whence proceed the Nerves that fall into the hinder Parts of the Dog, it ſuſpends the Influence of the Spirits in thoſe very Nerves; which Influence, according to the Author, receives no ſmall Support from the Syſtole or Contraction of that Part of the Marrow, occaſioned by the beating of all the Branches of Arteries with which it is watered. This is ſo true, that if the Artery be tied lower, ſo that the Blood not being able to run in the Iliack Arteries, and in the Hypogaſtrick, from whence it is conveyed into all the inferior Parts, has nevertheleſs a free Motion in the Lumbary Arteries, which carry it to the Marrow of the Back-bone; it happens that thoſe inferior Parts, tho' deprived of the Influence of the Arterial Blood, as in *Steno*'s Experiment, do nevertheleſs preſerve Motion and Senſe. Dr. *Aſtruc* takes care to prevent ſome Objections, which thoſe, who maintain the *Exploſion* excited by the meeting of the Arterial Blood and the Animal Spirits, might raiſe againſt the Conſequence he draws from the Anatomical Fact juſt now mentioned; and he confirms that Fact by ſome other Experiments.

II. Having endeavoured to prove in the firſt Part of this Work, that the Motion of the Muſcles wholly depends upon the Animal Spirits; and that the Arterial Blood has no Share in it; he undertakes to ſhew by what Mechaniſm that Motion may be performed. There ariſes a great Difficulty, grounded on the ſmall Proportion, between the Force that moves the Spirits, and the Reſiſtance it muſt overcome in the Motion of the Muſcles. No body can deny, ſays the Author, that the Force with which the Spirits move is very inconſiderable, ſince the ſmalleſt Impreſſion, for inſtance that of a Mote upon the Skin, being

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being immediately felt, is capable of overcoming that Force, by driving back a Column of Spirits towards the Brain, without which there would be no Senſation. On the other ſide, one may judge of the great Reſiſtance that muſt be overcome, by the manner how the Bones are articulated one with another, and how the Muſcles are adapted to them; from whence it comes to paſs, that the latter cannot raiſe an indifferent Weight, without exerting a prodigious Strength; as it appears from *Borelli*'s Calculations, to which Dr. *Aſtruc* refers the Readers in part. However, he alledges ſome Examples; among others, that of the *Deltoid* Muſcle; which, to keep up an Arm horizontally ſituated, and loaded about the Elbow with a Weight of 55 Pounds, muſt exert a Strength equal to a Weight of 855 Pounds.

To reſolve this Difficulty, 'tis neceſſary to imagine in a Muſcle a Structure, that can infinitely multiply the Force with which the Animal Spirits are conveyed into it: The Author goes about it in two Chapters; wherein he lays down ſeveral Anatomical, Philoſophical, and Geometrical *Lemma's*. He ſuppoſes in the firſt place, that a ſquare Inch contains 36864 muſculous Fibres in a direct Situation, and twice as many when they are placed obliquely. 2. That thoſe Fibres are only contracted by their Lateral Dilatation. 3. That each of thoſe Fibres is only a Concatenation of Elliptick Veſicles. 4. That each Veſicle receives the Animal Spirits thro' a ſmall nervous Conduit, that is peculiar to it. 5. That thoſe Spirits exert their whole Strength againſt all the Parts of the Veſicle, which happen to be equal at the Entrance of the ſmall nervous Conduit; and that one may ſuppoſe in the Coats of each Veſicle 900 of thoſe Parts, which are dilated by the whole Force of the Animal Spirits. 6. That the Force which dilates each Veſicle, is to the Reſiſtance that oppoſes the Dilatation, as the Breadth of that Veſicle is to the half of its Height, &c.

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From whence it results, that in the Action of the *Deltoid* Muscle, made up of a Collection of twelve other Muscles, each of which is half an Inch square, and the Fibres whereof have an oblique Situation; each of those Fibres, and each of the Vesicles of which it consists, is in *Æquilibrium* with a Weight of thirty Grains, since the whole Muscle (as has been said) can hold up a Weight of 855 Pounds. But because the Author admits in each Vesicle 900 Parts which are dilated by the whole Force of the Spirits contained in that Vesicle, and because he supposes besides, that the Breadth of the same Vesicle dilated is sub-duplicate of the half of its Height, it follows, that the positive Force of the Spirits, which run in that Vesicle to dilate it, is equal to the sixtieth Part of a Grain; and consequently that the total Force of the Spirits, which contract the *Deltoid* Muscle, is equal to the Weight of eight or nine Drachms. From whence one may easily conclude, that a Power, which naturally cannot hold up above an Ounce, and something more, is enabled by the wonderful Mechanism of a Muscle to counter-balance a Weight of 855 Pounds.

The Author, in order to confirm the truth demonstrated by him with respect to the Motion of the Muscles, *viz.* That a very inconsiderable Force may overcome a very great Resistance, alledges some Experiments; among others, that of a wet Rope, which shrinking by a mere Introduction of the Particles of Water, raises the most heavy Bodies. He also takes care to shew, in a Table, what Proportion there is between the several Degrees, both of the Dilatation which the musculous Vesicles undergo, and of the Resistance of their Coats, and the Effort the Animal Spirits make to dilate them.

III. The last Part of this Dissertation contains four Chapters. In the first, the Author undertakes to justify Nature against those, who might say that she shews little Wisdom and Skill in the Situation and Mechanism

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Mechaniſm of the Muſcles, which ſhe has diſpoſed in ſuch a manner, that in order to overcome a ſmall Reſiſtance, ſhe muſt exert a very great Force; that of 855 Pounds (for inſtance) to move 55. The Author, without much inſiſting on the Reaſons grounded upon the Neceſſity of that Situation, or the outward Beauty of the Body, which did not allow Nature to take another Courſe, applies himſelf to ſhew that the Intereſt, Conveniency, and Preſervation of the Animal, required ſhe ſhould not uſe a different Mechaniſm from that, which ſhe uſes in the Motion of the Muſcles. For, by that means, ſhe has not only conſiderably leſſen'd the Contraction of the muſculous Fibres, and the Dilatation of their Veſicles, but ſhe has prevented too great a Diſſipation of the Spirits; and by multiplying the Swiftneſs and Force of their Motion, ſhe enables them to overcome a greater Reſiſtance.

Dr. *Aſtruc* ſhews, in the ſecond Chapter, how the Structure of the Muſcles is very proper to preſerve the Spirits deſigned to move them; and that 'tis not without Reaſon that Nature made their Fibres ſo ſmall, that they cannot be ſeen with the beſt Microſcopes. It follows from the prodigious Thinneſs of the Texture of a Fibre, that the ſmalleſt Quantity of Spirits is ſufficient to dilate and contract its Veſicles. The Author proves it by ſome Geometrical Demonſtrations.

He endeavours to explain, in the third Chapter, the Relaxation of the Muſcles, which, ſays he, muſt be aſcribed to the Reflux of the Spirits towards the Brain, or to their flowing through the muſculous Veſicles. He rejects the firſt way, which, he thinks, would be attended with ſome Pain; and rather chuſes to keep to the ſecond: He mentions its various Circumſtances, and ingeniouſly explains its whole Mechaniſm.

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Laſtly, the Author examines, in the laſt Chapter, the Experiment of Dr. *Gliſſon*, whereby that Anatomiſt pretends to have demonſtrated that the Contraction of a Muſcle leſſens its Bulk. This Extract is ſufficient to raiſe the Curioſity of the Readers: It will be fully ſatisfied by reading the Book it ſelf.

ARTICLE LXIII.

A THIRD Extract of the National Synods of the Reformed Churches of France. (The ſecond Extract may be ſeen in *Art.* LX.)

The fifteenth National Synod held at Montpellier *in the Year* 1598.

BY Virtue of a Decree of the National Synod of *Montauban*, mentioned *p.* 297 of this Vol. the Miniſters preached, all over the Kingdom, againſt the *Infidelity* and *weak Faith* of many married Men, which had occaſioned the *Calamity brought upon them.* Many Husbands, groaning under the Weight of ſuch an Affliction, betook themſelves to Prayers and Faſting, in order to drive away the Charm. Their Wives join'd with them in thoſe pious Exerciſes. But it appears from the following Decree, that this Method had not the deſired Effect.

1. "Upon the Queſtion, Whether it be lawful "to give a Certificate to thoſe Men, who have a "mind to marry out of their Churches, to avoid (*les "ſortileges & les nouemens d'Eguillettes*) being bewitched "and diſabled from performing the Duties of a mar-"ried State? The Synod is of Opinion that ſuch a "thing ought not to be granted, and that they ſhall "be

" be exhorted not to entertain ſuch Thoughts, which " proceed from Unbelief or * Weakneſs. And there- " fore all the Faithful are admoniſhed to provide " themſelves with the Word of God, to overcome " thoſe Illuſions by their Prayers, and to ſhew a grea- " ter Reſpect for the Benediction of their Marriage, " than uſually. *Pag.* 217.

2. This Synod ordered that Widows ſhould not marry again till ſeven Months and a half after the Death of their Husbands. *Pag.* 217.

3. A Canon was made by this Aſſembly, importing that no Book ſhould be printed, without being examined and approved by the Miniſters. *Pag.* 219.

4. It was ordered to deſire the Magiſtrates not to ſuffer any Jugglers and Puppet-plays, becauſe *they raiſe a vain Curioſity, which occaſions the Loſs of one's Money and Time.* Pag. 219.

5. This Aſſembly being afraid that betrothed People, living in the ſame Houſe, might contract too great a Familiarity, and encroach upon the Rights of Marriage, made a Decree expreſſed in theſe Words. " It is unbecoming for Chriſtians, that betrothed Peo- " ple ſhould live in the ſame Houſe, whilſt they are " not married. *Pag.* 223.

6. " Letters ſhall be written to the Ambaſſador of " *England*, and to Mr. *de la Fontaine*, Miniſter of the " *French* Church at *London*, to inform them of the in- " jurious Books publiſhed againſt our Churches by " *Sutcliffe* and *Saravia*, that they may obtain from the " Queen that ſuch Books be not made publick in " *England*. Pag. 232.

* *WEAKNESS* (infirmité) *ſignifies here A WEAK FAITH.*

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The sixteenth National Synod held at Gergeau *in the Year* 1601.

1. It was ordered by this Synod that these Words should be added to the *Discipline* of the Churches. "The Ministers shall not treat any Doctrine in the "way of a Scholastick Dispute: They shall not mix "other Languages in their Sermons. They shall "take a Chapter of the Bible for their Text, and ex- "plain all the Verses one after another, and not "pitch every Day upon a new Subject, &c. *P.* 236.

2. The following Words were also added to the *Discipline*. "Disputes about Religion with our Ad- "versaries shall be managed in such a manner, that "our Brethren shall not be the Aggressors: And if "they are engaged in verbal Disputations, they shall "follow no other Rule but the Holy Scripture, and "shall not use the Writings of the Ancient Doctors "to decide a Doctrine, &c. *Pag.* 237.

3. "It has been resolved that the Bread and Cup "of the Lord's-Supper shall not be distributed but "by the Pastors and Elders, who shall give them to "each Faithful with their own Hands. *Pag.* 245.

4. "The Churches of *Languedoc* are desired to op- "pose those Innovations, that have been introduced "at Burials, and particularly this, *viz.* That Maids "are carried to their Graves by other Maids, adorn- "ed with Flowers and Garlands. *Pag.* 248.

5. "A Letter shall be written to the Consuls of "*Montpellier*, to desire them that those Families, "which retired from *Spain* into their City a hundred "Years ago and above, be no longer abused and vi- "lified, and even that they be admitted into publick "Offices, unless it be forbidden by a formal Statute: "In order to preserve Peace and Union among all "the Members of the Church, &c. *Pag.* 249.

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The seventeenth National Synod held at Gap *in the Year* 1603.

1. This Assembly expressed their *Abhorrence* for the *Error of those, who deny that the Active Justice and Perfect Obedience, whereby* Jesus Christ *fulfilled the Law, is imputed to us unto Righteousness.* It was ordered, that those, who had any Office in the Church, should be deposed, if they should *obstinately persist in that erroneous Opinion. Pag.* 257, 258. See the two following Articles in the same Page 258.

2. It was decreed by this Synod, that the Article concerning *Antichrist* should be inserted in the CONFESSION OF FAITH, in these Words. "And "because the Bishop of *Rome* having erected a Monarchy in *Christendom*, by ascribing to himself a "Power over all Churches and Pastors, has raised "himself so far as to call himself God, to pretend to "be worshipped, to boast of having a full Power in "Heaven and on Earth, to dispose of all Ecclesiastical "Matters, to decide Articles of Faith, to explain the "Scripture according to his Will, to make a Trade "of Souls, to dispense from Vows and Oaths, to appoint a new Worship of God; and for what concerns "Policy, to trample upon the lawful Authority of "the Magistrates, by taking away, giving, and transferring Kingdoms *: We believe and maintain that "he is (*proprement*) truly *ANTICHRIST*, and the "*Son of Perdition*, foretold in the Word of God, "under the Emblem of a Whore arrayed in Purple, "sitting upon the seven Mountains of the great City, "which reigned over all the Kings of the Earth; and "we expect that the Lord will consume him with "the Spirit of his Mouth, and utterly destroy him by "the

* *I wonder this Synod did not reckon Persecution on account of Religion among the Characters of* Antichrist. *See a remarkable Saying of Pope* Clement VIII. *relating to this Subject, in the second Volume of these* Memoirs, *pag.* 63.

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" the Brightneſs of his coming, as he has promiſed, " and already begun to do. *Pag.* 258, 259.

3. " Upon the 31ſt Article (*of the Confeſſion of Faith*) " this Queſtion being debated, Whether it be pro- " per, when the *Vocation* of our firſt Paſtors comes " to be treated of, to build the Authority they had to " reform the Church of *Rome*, upon their Vocation in " that Church? The Aſſembly declares that it ought " to be grounded, (according to the firſt Article,) upon " the *Extraordinary Vocation*, whereby God moved " them inwardly to that Miniſtry, and not upon the " ordinary and corrupt Vocation of Popery. *Pag.* 259.

4. " Upon the 11th Article of the ſame Chapter " (*of the Eccleſiaſtical Diſcipline*) all Provincial Synods, " *Colloques*, and Conſiſtories, are enjoined, upon pain " of being ſeverely cenſured, to have an Eye upon " thoſe, who departing from ſuch Expoſitions as are " conſonant to the Word of God, run into thoſe of " the Fathers, or Schoolmen, enlarging upon Alle- " gories, intermixed with Philoſophical Diſcourſes, " and quoting the Fathers in the Pulpit; and likewiſe " upon thoſe, who in *Lent*-time, or on the like Occa- " ſions, preach upon the ſame Texts as the *Popiſh* " Preachers. *Pag.* 260.

9. " A Letter ſhall be written to the Paſtors and " Profeſſors of the Church of *Geneva*, to deſire them " not to ſend Students of Divinity to their Villages, in " order to adminiſter the Sacraments, before they " have received the Impoſition of Hands, eſpecially " thoſe Scholars, who are to be employed in this " Kingdom; becauſe ſuch a thing is contrary to the " Diſcipline of our Churches, and *the Practice of the* " *Ancient Chriſtians*, and becauſe we are already ſenſible " of ſome Inconveniences ariſing from it. *Pag.* 264.

'Tis obſervable that thoſe, who (I ſpeak in general) make no account of the *Practice of the Ancient Chriſtians*, when it is inconſiſtent with their Opinions, do ſeldom fail to inſiſt upon it, when it is favourable to them.

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The ſame may be ſaid of the *Doctrine of the Ancient Chriſtians.*

10. " Upon a Remonſtrance made to this Synod, " that many, both Paſtors and private Perſons of our " Churches, are moleſted, becauſe they call the Pope " *Antichriſt*, either in publick or in private Converſa- " tions: The Aſſembly having proteſted that it is our " common Belief, that the Pope is *Antichriſt*, and one " of the *chief* Reaſons of our Separation from the " Church of *Rome*, grounded upon the Holy Scripture, " confirmed by our Predeceſſors, and ſealed with the " Blood of many Martyrs; all the Faithful, both " Paſtors and others, ſhall be exhorted to perſevere " conſtantly in that Profeſſion, and to make a free " and holy Confeſſion of it. To that end the ſaid " Article ſhall be inſerted in our *Confeſſion of Faith*, and " the Deputies General of our Churches, who reſide " at Court, are enjoined to beſeech His Majeſty not " to ſuffer his Officers of Sovereign Courts, or others, " to deprive us of the Liberty he gives us to make a " free Confeſſion of our Belief, by moleſting ſeveral " People upon that account, *&c.* *Pag.* 272.

11. " Upon the Queſtion propoſed by the Brethren " of *Xaintonge*, Whether it be lawful for a private " Perſon to appropriate to himſelf a Place for his Bu- " rial, with Pillars raiſed upon it, or other Orna- " ments? ..... The Aſſembly is of Opinion, that " every body ought to keep to the Simplicity of the " *Ancient Chriſtians*, without appropriating any thing " to himſelf; and that we ought to teſtify our Com- " munion with the Saints in our Death, as we deſire " to be made Partakers of it at the Reſurrection. *Pag.* 273.

12. " Upon this Queſtion, Whether it be lawful to " take an Oath to the Magiſtrate, by laying the Hand " upon the Bible? The Aſſembly being of Opinion " that ſuch a Ceremony is of a dangerous Conſequence, " declares it ought not to be practiced; and that one " muſt be contented to lift up the Hand. *Pag.* 274.

13. " The

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13. " The Provinces are enjoined to make a Col-
" lection of the Memoirs and Acts of the moſt re-
" markable things, that have happened within theſe
" fifty Years; and to ſend them to Mr. *d' Aubigné* in
" *Poitou*, who is writing the Hiſtory of our Time.
Pag. 281.

14. " The little Book of the late M. *la Vallée*, contain-
" ing the Hiſtory of a Demoniack, ſhall be read and
" examined by the Synod of *Xaintonge*, to be printed
" if they think it fit. *Pag.* 282.

I am ſorry I can give no Account of that Book: It was perhaps a very curious Piece.

See the fourth Extract in Art. LXXIII.

ARTICLE LXIV.

LEIPSICK.

THE Count *de Herberſtein*, famous for his great Skill in Geometry, has publiſhed the following Book.

Diatome Circulorum, ſeu Specimen Geometricum, quo Lunularum, Curvilineorum aliorumque Spatiorum proportiones demonſtrat Ferdinandus Erneſtus Comes ab Herberſtein. Vetero-Pragæ, 1710. in 8vo.

HELMSTAD.

M. *Boehmer*, Profeſſor of Politicks and Eloquence in this Univerſity, has collected and publiſhed all the Epitaphs and other Monuments of this City.

Inſcrip-

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Inſcriptiones Sepulchrales Helmſtadienſes, una cum Monumentis ceteris collectæ, editæque cura ac ſtudio Juſti Chriſtophori Boehmer, Polit. & Eloq. Profeſſoris. Helmſtadii. 1710. in 8vo.

The ſame Profeſſor deſigns to publiſh the Lives of the Profeſſors of *Helmſtad.*

PADUA.

A Small Book of four Sheets in 8vo has been lately publiſhed againſt M. *Garofalo*'s Reflexions upon the *Hebrew* Poetry. (*See the firſt* Vol. Art. XXIV.) A *Jewiſh* Phyſician is ſaid to be the Author of it. This Book has been printed without a Date, and without the Name of the Place where it has been publiſhed. The Author has thought fit to conceal himſelf under the fictitious Name of *Bernabo Scacchi.*

Squarcio di Lettera del Dottor Bernabo Scacchi ſopra le Conſiderazioni del Signor Biagio Garofalo intorno alla Poeſia degli Ebrei.

This Fragment of a Letter is dedicated to the famous M. *Magliabecchi.* The Author diſſents from M. *Garofalo* in ſeveral things. He denies that Words are diſpoſed in a more natural Order in the *Hebrew* Language than in any other Tongue. He ſays the *Jews* had excellent Muſicians; for which he quotes 1 Chr. XVI. 22. *Euſebius Demonſt. Evang. Lib.* XII. *Cap.* 16. & *Philo de Vita Contemplativa.* He maintains that the *Hebrew* Poetry did not conſiſt in rhymed Verſes, as M. *Garofalo* will have it; nor in a certain Meaſure, like that of *Greek* and *Latin* Verſes; but in a certain Number of Words, which the Singers read in as little time as one may read an *Hexameter* or *Pentameter* Verſe.

MODENA.

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MODENA.

M. *Muratori* is preparing a new Edition of *Petrarch*. This Edition will come out with the Notes of the Editor, and those of *Aleſſandro Taſſoni* upon that Poet.

LEYDEN.

M. *Nilant* has publiſhed a new Edition of the two following Treatiſes, that were grown very ſcarce.

B. Balduini Calceus Antiquus & Myſticus, *& Jul. Nigronus* de Caliga Veterum. *Acceſſerunt ex Cl. Salmaſii Notis ad Librum Tertulliani* de Pallio, *& Alberti Rubenii Libris* de Re Veſtiaria, *Excerpta ejuſdem Argumenti. Omnia Figuris aucta & illuſtrata Obſervationibus Joh. Frederici Nilant. Lugduni Batavorum*, 1711. in 8vo.

This new Edition of thoſe two Tracts will be the more acceptable to the Publick, becauſe they have not been inſerted in the *Theſaurus Antiquitatum Romanarum*. The Notes of M. *Nilant* are very Learned: Not contented to explain his Authors, he takes notice of their Miſtakes, and criticizes them with great Judgment in ſeveral Places.

AMSTERDAM.

A New Treatiſe of Natural Philoſophy, written by M. *Muys*, Profeſſor of the Mathematicks at *Franeker*, has been lately printed here with this Title:

Elementa Phyſices Methodo Mathematica demonſtrata. Quibus accedunt Diſſertationes duæ: Prior de cauſa Soliditatis Corporum; Poſterior de cauſa Reſiſtentiæ Fluidorum. In 4to.

ARTICLE

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Article LXV.

ADDITAMENTUM ad Observationum selectarum ad Rem Literariam spectantium Tomos. Decem. 1710.

That is,

A Supplement to the ten Volumes of Select Observations relating to Learning. 1710. *in* 8*vo*. Pagg. 383.

THE *Select Observations*, commonly called *Observationes Hallenses*, published at *Hall* in ten Volumes in 8vo, at several times, were made by several Hands, and printed under the Direction of M. *Thomasius*, Professor of Civil Law in that University. 'Tis said that the Persons concerned in that Work do not design to go on with it; and that this *Supplement* will be the last Piece of that kind. It consists of fourteen Observations, or rather Dissertations.

I. The first is entitled, *De usu & abusu Mechanismi in Corporibus Animantibus.*

II. The Title of the second runs thus: *Appendix sive Commentatio Juridica ad* L. Quisquis C. ad L. Jul. Majest.

III. The Author of the third Dissertation undertakes to shew, that there are no irregular Verbs in the *Greek* Tongue. *Quod apud Græcos non sint Anomala.* To prove it he observes 1. That a Verb is said to be regular when it follows the common Rule. The Verb

τύπτω

τύπτω is the common Rule; and therefore, says he, all *Greek* Verbs, that are formed like the Verb τύπτω, ought to be looked upon as regular, though the Characteristick be changed in some Tenses, and notwithstanding the Contraction of some Verbs, &c. 2. Those Verbs, that are commonly thought to be irregular, are not so. In the first place, the Present and Imperfect Tenses of those Verbs must needs be regular, since they are formed like the Verb τύπτω. Thus λαμβάνω, *capio*, εις, ει, &c. is conjugated like τύπτω, εις, ει, &c. And the Imperfect Tense ἐλάμβανον, ες, ε, &c. agrees with the Imperfect ἔτυπτον, ες, ε, &c. The same may be said of the Present Tense of θέλω, *volo*, εις, ει, &c. and the Imperfect ἔθελον vel ἤθελον, Attic. ες, ε, &c. and of ἔχω, habeo, εις, ει, &c. and the Imperfect εἶχον, ες, ε, &c. And so of all other Verbs, except the Verbs in μι. 3. As for the other Tenses of those Verbs that are called irregular, it ought to be observed that they are derived from an ancient Root, that was formerly in use; and then they will be found regular. Thus from the old Root σχέω, *habeo*, proceeds *Futur.* 1. σχήσω, Perfect. ἔσχηκα, Perfect. Pass. ἔσχεμαι. Aor. 1. ἐσχέθην. Futur. 1. σχεθήσομαι. The Futur. 2. Act. should be σχῶ, from whence comes the Aor. 2. ἔσχον. To proceed in the Author's own Words: "Ab antiquo "Themate λήβω, *capio*, est Futurum 1. λήψω. Perfectum λέληφα. Perfectum Passivum λέλημμαι. Futurum 2. Act. λαβῶ, hinc Aor. 2. ἔλαβον. Aor. 2. Med. "ἐλαβόμην. Ab antiquo μαθέω, *disco*, est Futurum 1. "μαθήσω. Perfectum μεμάθηκα. Futurum 2. μαθῶ. "& hinc Aoristi. 2. ἔμαθον." 4. Those Verbs, that want some Moods, Tenses, or Persons, ought not to be called irregular, but defective or imperfect. The Author confirms his Opinion by the Testimony of *Michael Neander*, a very learned Man, who, in his *Erotemata Græcæ Linguæ*, makes no mention of any irregular Verbs, and expresses himself thus: *Rarum Vocabulum est apud Græcos, quod omnibus suis Temporibus absolutum, non indigeat aliquo tempore, ab alio Themate mutuando: nec diverso rarissimum Anomalon, quod saltem unicam Personam absque Analogiâ conficiat.*

These

These Observations will not be new to those, who have reflected upon the *Greek* Tongue, or read the best Grammars, especially that of *Caninius*, a most excellent Grammarian; but they may be of some use to others. It is highly probable that the Knowledge of the *Greek* Tongue would be more common than it is, if our Grammars were not clogged with so many needless Rules and chimerical Irregularities, whereby young People are discouraged from learning that beautiful Language, which makes the most considerable part of Literature.

IV. In the fourth Dissertation, entitled *De Divinditione Josephi per Scyphum*, the Author endeavours to explain these Words of *Genesis*, Chap. XLIV. v. 5. *Is not this it, (the Cup) in which my Lord drinketh, and whereby indeed he divineth?* Few People will approve his Conjecture. He says, that *Joseph*, sitting down at Table, had his Silver-Cup in his Hands, whenever he designed to foretel things to come, or to exert the Faculty of Divination, which God bestowed upon him. Whilst he was musing upon those things, he moved his Cup several ways, looked upon it, turned it round, &c. From whence all the Servants, who waited upon him, concluded that *Joseph* was a great Diviner by virtue of his Cup. Accordingly, says our Author, when his Steward overtook his Brethren, he told them, *Is not this* the Cup, *in which my Lord drinketh, and whereby indeed he divineth?*

V. The fifth Dissertation runs upon the Uncertainty of History, *De Incertitudine Historiæ*. I shall give the Substance of that Discourse, without adding any thing to it.

History, says the Author, is not capable of any Demonstration, and is only built upon Probability, of which there are *three Degrees*. The *first* concerns all those Facts, that are so highly probable, that no solid Argument can be alledged to the contrary. They af-

ford a moral Certainty, which fully convinces us of the Truth of them. Thus, for instance, no reasonable Man can deny that *Cæsar* made War with *Pompey*, and *Charlemagne* with the *Saxons*; that *Henry* IV. King of *France*, was excommunicated by Pope *Gregory* XIII; and that the same Prince was engaged in private Amours. The Scepticks themselves will not raise any Difficulty about such general Facts. There are other Facts, that are indeed probable; but some plausible Objections may be made against them: However, if those Objections be duly considered, they will not appear sufficient to make one doubt of them. This is the *second Degree* of historical Probability. Thus, for example, 'tis more probable that the Emperor *Charles* V. undertook the War of *Smalcalde*, to deprive the States of their Liberty, than to punish those, who opposed his Authority, though he made use of this Pretence. 'Tis more probable that the same Emperor resigned the Empire and all his Kingdoms, because he was weary of his ill Fortune, than out of Devotion, and to live a quiet Life, &c. 'Tis more probable that *Henry* VIII. resolved to divorce his Consort, not so much out of a Scruple of Conscience, as because he was weary of her. Some historical Facts afford a *third Degree* of Probability, which is counter-balanced by so many Reasons equally probable, that the Readers find themselves puzzled, and obliged to suspend their Judgment. Thus one may dispute on both Sides, whether there ever was a Pope *Joan*. The different Account we find in Historians of *Mary* Queen of *Scotland*, makes it very difficult to judge of the Matter. The last Designs of *Wallenstein* were so intricate, that Chancellor *Oxenstiern* himself confessed, he could never dive into the Bottom of them.

It is with historical *Phænomena* as with those of Nature. We see the Effects of natural Powers, but their Causes are unknown to us. In like manner we see Wars and Alliances, Kingdoms that flourish and decay, &c. but we are ignorant of the true Causes and secret Springs of those Events. Queen *Elizabeth* could never

never be perſuaded to marry: 'Tis in vain to pretend to know the reaſon of it. *Philip* II. King of *Spain*, confined his eldeſt Son Don *Carlos* to a Priſon, where he died: 'Tis not known what Crime he was guilty of, and whether his Father exerciſed too great a Severity upon him. *Charlemagne* was engaged in many bloody Wars with the *Saxons*: Who can tell whether he did it out of Ambition, or, as he pretended, out of Zeal for the Propagation of the Chriſtian Faith? Every body knows that *Guſtavus Adolphus* died near *Lutzen*; but the Circumſtances of his Death are variouſly reported. Few People are ignorant of the Reaſons why the King of *Sweden* made War in *Germany*; but 'tis not known yet why the Elector of *Saxony*, who was the moſt conſiderable Prince among the Proteſtants of that Country, could ſee what paſſed in *Germany* and *Bohemia* againſt the Proteſtants without ſhewing any Concern for it; and why he did not ſide with the *Swedes*, till he found it neceſſary to defend his own Country.

The Uncertainty of Hiſtory is chiefly to be aſcribed to the Partiality of Hiſtorians. Moſt of them make it their Buſineſs to write Invectives or Panegyricks. Few imitate *Thuanus*; whereas many tread in *Sandoval*'s Steps. *Thuanus* is to be commended, becauſe he not only obſerves the Faults of the Emperor *Charles* V. but at the ſame time takes notice of his Virtues. On the contrary, *Sandoval* ſhews himſelf to be an extravagant Flatterer: He endeavours to derive the Genealogy of that Prince from *Adam*: He is ſo ridiculous, as to alledge the Encomiums beſtowed upon him by ſeveral learned Men in their Epiſtles Dedicatory, as a Proof of his great Virtues; and does not ſcruple to affirm that the Sun ſtopt in Favour of that Emperor, during the Battel of *Mulberg*. *Euſebius*, *Eginhartus*, *Paulus Jovius*, Preſident *Gramond*, &c. ought to be reckoned among flattering and partial Hiſtorians.

The *Greek* and *Roman* Hiſtorians highly commend the moſt inconſiderable Actions of their Countrymen, but

take no notice of their Injuſtice and Imprudence. The noble Exploits of the *Barbarians* do not appear in their Hiſtories. If we had ſome Hiſtories written by the latter, we ſhould perhaps leſs admire the *Greeks* and the *Romans*. The *Greek* Writers of the *Roman* Hiſtory, ſuch as *Dionyſius Halicarnaſſeus*, *Dion Caſſius*, *Polybius*, *Herodian*, &c. are more credible, becauſe they are more ſincere. However, ſome Diſtinction ought to be made between the *Latin* Hiſtorians. If *Livy*, *Velleius Paterculus*, *Florus*, and others, diſcover a great Partiality; *Tacitus* and *Suetonius* appear more ſincere and impartial. *Quintus Curtius* is an extravagant Panegyriſt; for which he has been juſtly cenſured by M. *le Clerc*. M. *Perizonius* undertook to vindicate that Hiſtorian againſt that learned Man, but did not ſucceed in his Attempt.

The Flattery of the Writers of Hiſtories increaſed in the following Ages. The Monks and the Secular Clergy, ſetting up for Hiſtorians, cried up thoſe Princes who beſtowed Riches and Honours upon them, though never ſo vicious, and ignorant of the Art of reigning. On the contrary, they made it their buſineſs to give an ill Character of thoſe who kept a watchful Eye over them, and did not perſecute good Men falſly accuſed of Hereſy.

The Partiality of ſeveral Hiſtorians diſcovers it ſelf in a particular manner, by extolling the Antiquity of their own Nation. *Olaus Rudbeckius*, Profeſſor of Phyſick in the Univerſity of *Upſal*, has eminently diſtinguiſhed himſelf upon that Account, by his Book entitled *Atlantica, ſeu de vera Japheti poſterorum ſede ac patria*. If one may believe that learned Man, *Sweden* is the firſt Country that was inhabited after the Deluge. The famous *Atlantica*, mentioned by *Plato*, is no other than *Sweden*. What *Homer* ſays of the Iſle of *Ogygia*, ought to be underſtood of that Country. The *Fortunate Iſlands*, and the *Gardens of the Heſperides*, muſt be looked for in *Scandinavia*. The *Argonautæ* ſailed into *Sweden*. The *Swediſh* Language is the moſt ancient; and the *Greeks* borrowed their Letters from the *Swedes*, &c.

Some

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Some Hiſtorians are mercenary Writers. *Thuanus* informs us, that *Paulus Jovius* received a yearly Penſion from *Francis* I. The Conſtable *Montmorency* ordered his Name to be ſtruck out of the Liſt of Penſioners, after the Death of *Henry* II. which *Jovius* reſented to ſuch a degree, that he very much inveighed againſt the Conſtable in the thirty firſt Book of his Hiſtories. Every body knows that *Baronius* and *Pallavicini* were made Cardinals; the one for writing the Annals of the Church, and the other for compoſing the Hiſtory of the Council of *Trent*; two Works written with great Partiality. But is there any Writer who does not favour his own Sect? The Proteſtant Hiſtorians are not free from that Fault: And becauſe Religion has a great Influence upon Men, Partiality does much more prevail in Eccleſiaſtical Hiſtory than in any other. This might afford Matter for a long Digreſſion; but ſuch a Parallel would be too odious.

The Hatred and Animoſity of ſeveral Hiſtorians are alſo a great cauſe of the Uncertainty of Hiſtory. Every body knows how many Calumnies have been vented by the *Roman Catholicks* againſt *Luther* and *Calvin*. The Proteſtants, on the other ſide, are too apt to believe many things diſadvantageous to the Church of *Rome*. To give ſome Inſtances of it: 'Tis ſaid that Pope *Leo* X. ſpoke theſe Words to Cardinal *Bembo*, upon his alledging a Paſſage of the Goſpel: *Quantum nobis noſtriſque ea de Chriſto fabula profuerit, ſatis eſt omnibus ſeculis notum*. This is to be found in *Mornæus's Myſtere d'iniquité*, Page 584. A vaſt Number of other Writers, after *Mornæus*, have inſerted the ſame Paſſage in their Writings, without quoting any Author for it but *John Bale*, an *Engliſhman*. The Teſtimony of ſuch an Author can be of no weight upon ſuch an Occaſion. As the *Roman Catholicks* would make themſelves ridiculous, if, in order to prove an hiſtorical Fact diſadvantageous to the Proteſtants, they ſhould quote a Writer, who forſook the Proteſtant Religion to embrace theirs; in like manner, the Proteſtants cannot, according to the

Rules of Equity, alledge the Teſtimony of *John Bale*, who, being a *Carmelite*, turned Proteſtant, and writ ſeveral Books againſt the Church of *Rome*.

We read alſo in ſeveral Proteſtant Authors, that Pope *Julius* II. being ready to enter upon a military Expedition, ſpoke theſe Words; *If St.* Peter's *Keys will not do, let us make uſe of St.* Paul's *Sword.* Many Writers have quoted this Saying from *Mornæus*'s *Myſtery of Iniquity*, a Book which contains many things, that will not bear a ſevere Examination. The only Author quoted by *Mornæus*, is *Gilbertus Ducherius*, a Native of *Aigueperſe* in *Auvergne*, whoſe Epigrams were publiſhed at *Geneva* in 1538. The Epigram relating to *Julius* II. runs thus:

In Gallum, ut fama eſt, bellum geſturus acerbum
Armatam educit Julius arte manum.
Accinctus gladio, Claves in Tibridis amnem
Projicit, & ſævus talia verba facit:
Quum Petri nihil efficiant ad prælia Claves,
Auxilio Pauli forſitan Enſis erit.

Hotoman (in his *Fulmen brutum*) quotes *Arnoldus Ferronus*, Catholick Writer, who mentions this Story in the Life of *Lewis* XII; but he does it in a doubtful manner; *Quin vulgatum eſt*, ſays he, *jocone confictum an vero*, &c. and therefore *Hotoman* ſhould not have cited that Hiſtorian. The Quotations, alledged in controverſial Books, ought to be carefully examined.

Here the Author of this Diſſertation imparts to the Publick a Conjecture, that came into his Mind, as he was reading the Life of *Charles* the Big. 'Tis commonly ſaid *, that this Prince, being weak in his Body and Mind, was forſaken by his Subjects upon that account. But the Author thinks his Misfortune ought to

* *Vid.* Chron. Rheginonis Prumienſis Lib. II. ad ann. 888. in Tomo Freheriano.

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to be ascribed to the Clergy, whom he had exasperated. That Prince expelled *Euidwerdus*, Bishop of *Verceil*, whom he suspected to be too familiar with the Queen. *Hinc illæ lachrymæ*, says our Author. For, was it not a very heinous Crime, to entertain such Thoughts of a holy Man, of a Bishop? The Queen proved her Innocence, by touching some red-hot Plow shares, according to the superstitious Custom of that Time. It was an easy thing for her to rub her Hands with an Ointment that was Proof against Fire, as we see it daily practiced by Jugglers. Such Tricks were not unknown to the Clergy, who by that means had a great Influence upon the People. Thus every body believed that the Queen and the Bishop were innocent, and looked upon the King as an unjust and impious Man. Whereupon he was dethroned at the Instigation of the Clergy, who found it necessary for their Honour to spread a Report that he was a Lunatick, and consequently not qualified to reign any longer. *Patet hinc*, says our Author, *quid efficere queant calumniæ Historicorum, præsertim si Clerici sint.*

Malice and Calumny do more contribute to the Uncertainty of History, than the most shameful Flatteries. The Arts of a flattering Historian may easily be discovered without any great Judgment; for he represents Men, not such as they are, but such as they should be; and forms to himself an Idea of Virtue and Perfection that exist no where. But an Historian, well skilled in the Art of slandering, will easily be credited; for Men are naturally more inclined to believe the Faults of others, than their good Qualities. Besides, Flatterers are looked upon as Men of a servile Spirit, and very much despised; whereas a cunning Satyrist imposes upon the Reader, who fancies that his bold way of writing proceeds from his Love for Truth, which makes him lay open the Faults of great Men. *Sed ambitionem Scriptoris* (says † *Tacitus*) *facile averseris:*

† Histor. Lib. I. Cap. I.

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Obtrectatio & livor pronis auribus accipiuntur. Quippe adulationi fœdum crimen servitutis, malignitati falsa species libertatis inest. Though *Tiberius* and *Nero* were far from being good Princes, yet many things have been said of them, that are either false or excusable. *Trajan* is very much commended; and yet, not to mention his Drunkenness, he did many imprudent things. These Words, *Accipe hunc Gladium, si recte imperavero, pro me; sin malè, contra me*, spoken by that Emperor to a Centurion, when he delivered his Sword to him, are commonly alledged as a remarkable Instance of his Clemency: But, according to our Author, nothing could be more imprudent. By that means, says he, *Trajan* made that Centurion his Judge, and even his Emperor. He adds, that the great Liberality of that Prince to the Learned was the Reason why they bestowed so many Encomiums upon him.

Fear is another Cause of the Uncertainty of History. Many Historians are afraid of speaking the Truth, and frequently disguise Matters of fact. *Boccalini* and Father *Paul* knew by their own Experience, how dangerous it is to write sincerely. *Camden* did not think fit that the second Part of his History should come out in his Life-time. The last Part of *Thuanus*'s History would perhaps have been lost after his Death, if the Author had not put a Copy of it into the Hands of *George Michael Lingesheim*; for the Executors of his Will were afraid of publishing it. *Procopius* declares in the beginning of his *Secret History*, that he durst not write a true History of *Justinian* and *Theodora*, whilst they were alive.

Historians relate many things, of which they are not sufficiently informed, or only grounded upon a common Report. Those, who write the History of ancient Times, follow the old Historians; and it is no easy thing for them to distinguish Truth from Falshood. The wisest Men are not free from Prejudices; and therefore it is not to be expected that any Historian should write with a perfect Impartiality. Besides, no Histo-

rian,

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rian, though never so sincere, can get a sufficient Knowledge of all Circumstances; and yet the Ignorance of a small Circumstance may occasion a great Error in History. Nay, the very Archives, out of which some Historians fetch their Materials, are not always to be depended on. It was in vain for *Pallavicini* to appeal to the Archives of the *Vatican*, when he writ against Father *Paul*: His History of the Council of *Trent* was not looked upon as more authentick on that account.

It is also to be observed, that Historians do very much differ in their Accounts of the same Events. Every Historian writes for the Glory of his Country, and strives to raise it above others. If the *Carthaginians* had writ a History of the *Punick* War, we should find in it many things contrary to what we read in *Livy*. If *Ambiorix*, or some other General of *Gaul*, had transmitted to Posterity some Memoirs, like those of *Cesar*, they would afford us a new Example of Historical Contradictions. The Author concludes, that a wise Man will read History, not so much to be exactly informed of the Truth of former Events, as to know the Character of Historians, and to get a more perfect Knowledge of human Nature, whereby he may be able to form to himself some Rules for the Conduct of his Life.

VI. The *Lion*, that was killed by *Samson*, makes the Subject of the sixth Dissertation. *De Leone à Simsone dilacerato.* We read in the Book of *Judges*, Chap. XIV. vers. 5, 6. That *Samson went down, and his Father and Mother, to Timnath, and came to the Vineyards of Timnath: And behold a young Lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a Kid, and he had nothing in his hand.* The Author, in order to shew that *Samson* killed that Lion without any Miracle, makes the following Observations. 1. That Lion, says he, was a young one; and therefore *Samson* did not want a miraculous Power to kill him. 2. He quotes some Heathen Authors, who inform us that those Animals have been killed by several

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several Persons: To which he adds, that according to *Pliny* (*Hist. Nat. Lib.* VIII. *cap.* 16.) the Lions of *Syria* are neither so bold nor so strong as those of *Europe*. 3. If it be objected, that the sacred Writer says *the Spirit of the Lord came upon* Samson; he answers, first, that whatever Men do through the Spirit of God, cannot be said to be miraculous and supernatural: Secondly, that these Words, *the Spirit of the Lord*, (*rouah Jehovah,*) ought to be understood in this place, as they are in several others; where *rouah* signifies the Mind, and the Word *Jehovah* added to it, something great, extraordinary, most excellent and powerful: Wherefore he takes the Sense of that Passage to be this, *viz.* that *Samson* through the Greatness of his Mind felt an Impulse, which moved him to fall upon the Lion, and tear him in pieces. To confirm this Explication, he concludes his Discourse with these Words: "Et hoc "loco per *Jehovah rouah* Spiritum S. intellexeris, tu vi- "deris deinceps, qui iste in Simsone Scortatore per- "manere, cum capillis abscindi, & cum illegatur- "sum succrescere potuerit? Item quid tandem ex il- "lo Spiritu Sauli facturus sis, qui 1 *Sam.* XVI. 14. ap- "pellatur *malus Spiritus*, & tamen capite eodem, 2. 23. "alibique *Spiritus Dei*, item *Spiritus à Deo* expresse di- "citur.

See the Continuation of this Extract in ART. LXIV.

ARTICLE LXVI.

FRANCFORT.

THE following Book has been printed there:

Isaaci Volmari L. B. de Riedt Diarium, sive Protocollum Actorum publicorum Pacis Monasteriensis & Osnabrugensis. Francofurti, 1710. *in Fol.*

Isaac

Isaac Volmar, Doctor of the Laws, Counsellor to the Archduke *Ferdinand Charles*, and President of his Chamber, was one of the Emperor's Plenipotentiaries at the Peace of *Westphalia*. He died in the Year 1662. *Wicquefort*, in his *Treatise of the Ambassador*, says, he was one of the ablest Ministers who assisted at the Peace; and commends him for his Learning and great Humanity, and his other Virtues.

These Memoirs, in which *Volmar* carefully inserted the most remarkable things that happened at *Munster* and *Osnabrug*, begin in *September* 1643. and end in *January* 1648. He relates, among other things, with what Reluctancy the *Catholicks* consented to the Demands of the Protestants, relating to the Bishopricks of *Minden* and *Osnabrug*. *Volmar* himself did mightily insist upon their being restored to the Catholicks. He said, the Protestants were already possessed of fifteen Bishopricks, and six Prelatures of the Empire, besides a vast Number of other ecclesiastical Preferments; and that the Catholicks were willing to yield them all up to the Protestants for ever, excepting only those two Bishopricks. He added, that such a Restitution was the more reasonable; because, were it not for the *Swedes*, the Protestants would have been obliged to restore all. But *John Adler Salvius*, the *Swedish* Plenipotentiary, answered, That such a thing could not be done; adding, that *Francis William*, Bishop of *Osnabrug*, was so generally hated by the Inhabitants, that they often intreated the Protestant Ambassadors, with Tears in their eyes, not to suffer that they should fall again under his Power, since no Good could be expected from a Man, who had bound himself by an Oath to extirpate the Hereticks. The *French* Plenipotentiary, who assisted at that Conference, was very pressing upon the *Swedish* Ambassador to make him desist from that Pretension: He represented that the Queen of *France* was very much afflicted, considering how great a Loss the Catholick Church would sustain, by reason of the Alliance of *France* with *Sweden*. The *Swedish* Plenipo-

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Plenipotentiary replied, That the Alliance made with *France* imported in expreſs Words, that all things ſhould be reſtored to the ſame State they were in, in the Year 1618. when the Proteſtants were already poſſeſſed of both Biſhopricks.

Afterwards the Catholicks offered a Sum of Money to the Proteſtants, if they would yield up thoſe Biſhopricks. Whereupon *Salvius* ſaid, That ſuch a thing did not become Proteſtant Princes; That it was a ſhameful Propoſal, and every body would ſay, that Religion and Liberty of Conſcience had been ſold; That the Citizens had writ a Letter to the Queen of *Sweden*, ſo full of Complaints, that ſhe could not forbear weeping; and that ſhe ſent Orders to her Plenipotentiaries, not to conſent by any means to the Reſtitution of the two Biſhopricks. He further ſaid, that the Day before, ſome Officers of the Biſhop of *Oſnabrug*, hearing the Proteſtants ſing in their Church, did not ſcruple to ſay, that ſuch a bellowing would not laſt long: Which being reported to the Senate, the Conſuls went immediately to the *Swediſh* Ambaſſadors; and falling upon their Knees, intreated them not to deliver them up into the hands of *Francis William*; ſo they called the Biſhop. *Volmar* anſwered, That he did not plead for the Perſon of the Biſhop, but for the Catholicks; and that the Biſhop himſelf had declared he was willing to reſign his Biſhoprick, provided the Chapter ſhould be at liberty to chuſe his Succeſſor. But *Salvius* poſitively ſaid he could not recede from the Queen's Orders. At laſt, Count *d'Avaux* joined with the *Swedes*, though not without great Difficulty; inſomuch that when the Clauſe relating to eccleſiaſtical Affairs was preſented to him to ſign it, he ſaid, *Would to God I had never learned to write.* Nevertheleſs the Catholicks were ſtill in hopes of getting one of the Biſhopricks. They offered the Elector of *Brandenburg*, for the Biſhoprick of *Minden*, the Balliages of *Schaumburg*, which the Houſe of *Caſſel* demanded. Upon the Elector's Refuſal, they offered the ſame Balliages to the Houſe of *Brunſwick-Lunenburg*, if ſhe would give over the

the Alternative for the Bishoprick of *Osnabrug*. Which being refused, this Affair was at last determined, as we read in the Peace of *Westphalia*.

PARIS.

AN anonymous Author has undertaken to confute the Principles of the Alchymists concerning the Philosophers Stone.

Examen des Principes des Alchymistes sur la Pierre Philosophale. Paris. 1711. in 12o.

The Alchymists pretend that it is possible to find out a Subject proper to receive, by the help of Art, a Virtue that can digest the Mercury of those Metals, which are called Imperfect, and give it a Fixedness and Tincture, whereby it will become true Gold. They applied themselves to that Enquiry, because they believed that Metals have not acquired their Perfection, and that Nature designing to change them into Gold stopt in her Progress: For they pretend that Gold is the only thing that is perfect in the metallick kind. Wherefore their Design is to finish in those Metals what Nature began to do. The Author confutes that Principle. He affirms that Gold is not more perfect than other Metals. To prove it, he observes that the Perfection of a thing consists, either in being able to multiply it self, or in being the Invention of Nature, or in being of some use with respect to the State of *pure Nature*: But, says he, none of those Qualities are to be found in Gold. 1. He maintains that Gold does not multiply itself more than other Metals; and that it neither has nor can have any Seed. 2. He pretends that Gold and Silver were not more particularly designed by Nature than other Metals. 3. He affirms, that Metals are not necessary in the state of pure Nature: If, *Adam*, says he, had preserved his Innocence, Gold and Silver, and all the other Metals, would have been of no great use. He adds, that if we consider the State of Man after his Fall, Gold and Silver will appear

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appear very inconsiderable, since the Instruments necessary to human Life cannot be made with those two Metals, as they are made with Iron.

The Author proceeds to shew that Generation is performed quite another way than the Alchymists fancy, who believe that a Male, and a Female, and Putrefaction have a share in all Generations. He says that Generation is only the first Extension of the Parts of an *Individuum*, that is already organized; which cannot agree with Putrefaction, whereby that Disposition of Parts would be wholly destroyed.

The Alchymists pretend that *Art*, when added to *Nature*, may produce a second Generation in Metals: They alledge several Examples to prove it. But the Author shews the Insufficiency of those Examples; and, in the next place, examines and confutes what the Alchymists say of a *Quintessence* or pure *Fire* which purifies every thing, and with which Mercury may be digested. This Quintessence is so much cried up by them, that they promise to cure with it the most desperate Diseases, to make old People young again, &c.

Lastly, since the Alchymists pretend that Metals may be carried to a Degree of Perfection unknown to us, the Author says they must shew that such a thing has happened heretofore; it being the best Method to prove the Possibility of it.

ARTICLE

Article LXVII.

DEFENSE des Saints Peres accusez de Platonisme. A Paris, chez le Conte & Montalant, Quay des Augustins, près la rue Pavée, à la Ville de Montpellier. 1711.

That is,

A Defense of the Holy Fathers charged with Platonism. Paris, 1711. *in 4to.* Pagg. 640.

I Designed to go on with my Account of the *Supplement* mentioned in *Article* LXV. but I rather chuse to insert here the following Extract of the *Defense of the holy Fathers charged with* Platonism. That Book is newly come out at *Paris*: The Subject of it is both curious and of great importance; and therefore I thought the Publick would be better pleased with it than with any thing else.

This * Work is a new Production of Father *Baltus*, Author of the *Answer to the History of Oracles*. It is divided into four Books. In the first, the Author shews, that the Fathers were not bred up in *Plato*'s Philosophy. In the second, he undertakes to prove that they never followed the *Platonick* Philosophy upon any Doctrine whatsoever. He endeavours to shew in the third, that they did not only reject and condemn it in general, but also writ against the principal Parts of it; that they confuted all its Errors with great Strength, and

* Taken from the *Journal des Scavans*.

and left nothing unattempted to confound *Plato*, and render him contemptible to every body. Lastly, he examines, in the fourth Book, all the Pretenses that have occasioned the Charge of *Platonism* laid upon the Fathers, and answers the Objections.

I. If the Fathers were bred up in *Plato*'s Philosophy, it must be (says the Author) for one of these three Reasons: Either because that Philosophy was commonly taught in the Christian Schools, in which they were instructed; or because in their private Studies they applied themselves to that Philosophy preferably to any other; or because it was in vogue in the Heathen Schools, where those Fathers might have learned it before their Conversion: Three Suppositions, the Falsity whereof Father *Baltus* undertakes to demonstrate.

To begin with the first: The Christians, far from teaching *Plato*'s Philosophy in their Schools, were wholly taken up with reading and explaining the holy Scripture. One may easily be convinced of it by what we read in *Eusebius* concerning the Christian School of *Alexandria*, the most ancient and the most famous of all. Nothing was taught in it (says that Father) but *Holy Writ, the divine Sciences, the sacred Doctrines*; which is the reason why it went by the Name of *School of the* Catecheses. The same ought to be said of the other Christian Schools of that time, such as those of *Cæsarea, Edessus, Nisibis*, &c. Far from teaching the Heathen Philosophy in those Schools, care was taken to confute its Errors, and to make the Faithful and the *Catechumens* abhor it. It was with such a Design that *Origen, Pantænus, Dionysius*, and others, who taught in the School of *Alexandria*, applied themselves to the Study of the *Pagan* Philosophy, which did not a little contribute to the Errors, for which *Origen* was so severely censured.

'Tis true, that besides the School of the *Catecheses* there were others at *Alexandria*, in which some Christians

stians taught Philosophy publickly; witness *Ammonius* Master of *Origen*, and *Anatolius*, who became Bishop of *Laodicea*. But did those Christian Philosophers adopt any particular Sect, especially that of *Plato*, as 'tis pretended? As for what concerns *Anatolius*, if he embraced any Sect of Philosophy, it was doubtless that of *Aristotle*; and as for the famous *Ammonius*, he was neither a *Platonist* nor an *Aristotelician*; but chusing the most reasonable Doctrines of those two Sects, he drew a new Plan of Philosophy, consisting only of certain Truths, such as God's Providence, and the Immortality of the Soul, wherein he shewed that those two Philosophers agreed. It was also the Method of *Origen* his Disciple, who did not allow any body to apply himself to any Sect of Philosophy, nor to yield to the Authority of any Philosopher: And such was the Conduct of *Clement Alexandrinus*, the Predecessor of *Origen* in the Chair of the *Catechetes*, as one may see in his *Stromata*. *Lactantius* had also the same notion. He believed that it was of great use to the Christian Religion to collect all the Truths scattered in the several Sects of the Philosophers, without professing any. The Aversion of the ancient Christians for all the Sects of Philosophers proceeded from this, viz. That those different Sects, making part of *Paganism*, were thereby more contrary to Christianity than the Sects of *Luther* and *Calvin* to the Church of *Rome*: And therefore it would be as great an Absurdity to pretend that the Fathers followed a certain Sect of the Heathen Philosophy, as to pretend that they were fond of a Sect of the ancient Heretics.

It were in vain to object that the learned Christians of those times might have followed the Heathen Philosophers in such things as agreed with the Doctrines of Christianity, or at least in those wherein Religion was not concerned, such as are most Questions relating to Natural Philosophy; as in our Days they apply themselves, in such matters, to the Principles of *Aristotle*, *Plato*, *Democritus*, and *Epicurus*. But it ought to be considered, that Christianity cannot be endan-

fered now by such a Method, since *Paganism* is wholly extinct; whereas it prevailed still in the time of the Fathers, and the Philosophers were the most zealous Defenders of the *Pagan* Religion, and the most violent Enemies to Christianity. And therefore the Fathers, far from favouring the Philosophers, even in their best Notions, call them Plagiaries, and shew that they took from the sacred Writings their most reasonable Doctrines, which they frequently disfigured and corrupted by many Errors. As for the Doctrines relating to Natural Philosophy, not to say that the Fathers looked upon them to be of little use by reason of their Uncertainty, and the many Contradictions of the Philosophers; they believed that the Connexion of those Doctrines with some essential Truths, about which the Heathen Philosophers vented a thousand Errors, might render those Doctrines dangerous to Christianity. The Contempt, which the ancient Christians expressed for Natural Philosophy, appears here in a full Light, by several Testimonies of *Eusebius*, *Socrates*, *Theodoret*, and *Lactantius*. Nothing can be more agreeable than the ingenious Raillery of *Hermias* upon the various Opinions of the ancient Philosophers, concerning the Principles of natural Bodies; a Raillery not unlike those that are to be found in *Lucian* upon the same Subject. " If I " follow *Anaxagoras* (*says* Hermias) he will teach me " that a spiritual and intelligent Being framed the " Universe, and disposed the several Parts of it: When " he tells me so, I have an Esteem for him, and yield " to his Opinion. But here comes *Melissus* and *Parme-* " *nides*: The latter teaches me, in his fine Verses, " that the World is eternal, infinite, unmoveable, and " always like it self; and I cannot tell how it comes " to pass that he brings me over to his Opinion. Thus " *Parmenides* drives *Anaxagoras* out of my mind. When " I think I am well settled in that Doctrine, *Anaxime-* " *nes* cries out in my Ears, and tells me: I maintain " that the whole Universe is nothing but Air, which " growing thick produces Water, being rarefied pro- " duces Fire, and resuming its first State, becomes pure " Air, as it was before. I begin to like the Doctrine

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" of *Anaximenes*, and I grow fond of him. Whereupon, *Empedocles* appears to me in a fit of Anger, and " cries out from the Furnaces of Mount *Ætna*, that Enmity and Amity are the Principles of all things; " The latter, by uniting them; the former, by separating them; and that their mutual Opposition is " the Cause of all Effects. I must further observe, " says he, that they are like and unlike, infinite and " finite, eternal, and yet produced in time. You are " an admirable Man, *Empedocles*; I would gladly follow you as far as your Furnaces, were it not for *Protagoras*, who takes me aside, and tells me, That Man " is the End and Rule of all things; that whatever " falls under his Senses, is real; and whatever does " not fall under them, is nothing. Being wrought " upon by this Discourse of *Protagoras*, I am glad the " Universe, and most things contained in it, belong " to Man. *Thales*, on the other side, beckens to me, " that he will teach me the Truth: He says, that " Water is the Principle of all things; that every " thing is formed by Moisture, and resolved into it. " Why should I not believe *Thales*? Is he not the most " ancient Philosopher of the *Ionick* Sect? Nevertheless " *Anaximander*, his Countryman, informs me, that Motion is the first Principle of all things; since it is " the Cause of the Production of some, and of the " Corruption of others. I must needs say that *Anaximander* is a very credible Man. But *Archelaus*, who " lays down Heat and Cold for his Principles, is also " very credible. And yet *Plato*, that fine Speaker, is " not of his Opinion, since he admits God, Matter, " and Idea, for his Principles. Now I must yield; " for can I forbear submitting to that Philosopher, who " made so magnificent a Chariot for *Jupiter*? But I hear " behind me *Aristotle* his Disciple, who, being jealous " of his Master's Glory, suggests other Principles to " me, *viz.* the Act and the Subject: He says the former is uncapable of receiving any Quality; whereas the latter receives four, *viz.* Driness, Moisture, " Heat, and Cold; and that all things are produced " and destroyed by the Change of those four Quali-

" ties, which ſucceed one another. I am weary of " ſo many Opinions, whereby I have been ſo long hur- " ried up and down: I will therefore keep to *Ariſto-* " *tle.* But what ſhall I do? Some other Philoſophers, " more ancient than he, make me uneaſy, *Pherecydes,* " *Leucippus, Democritus,* &c.

What remains is to enquire, Whether *Platoniſm* was the prevailing Philoſophy in the *Pagan* Schools; and whether the ancient Fathers took it from thoſe Schools? But, ſays the Author, there is no manner of Probability in that Suppoſition. For not only all the other Sects taken together exceeded that of *Plato* in Number; but beſides 'tis certain, that the *Platoniſts,* in the three firſt Centuries of Chriſtianity, were leſs numerous, if compared with every other particular Sect. Father *Baltus* gives us a compendious Hiſtory of the Sect of *Plato* or the *Academicks,* whereby it appears that this Philoſophy fell into decay ſoon after the Death of *Plato,* the Diſciples of that Philoſopher having forſaken or corrupted the greateſt part of his Doctrines, *viz. Arceſilaus,* who profeſſed to doubt of every thing; *Carneades* and *Clitomachus,* Authors of a third *Academy*; *Philo* and *Antiochus,* Authors of a fourth and fifth; inſomuch that the *Platonick* Philoſophy was wholly deſtroyed, when Chriſtianity appeared in the World. The *Platoniſts* are no more talked of till the Reign of the *Antonini. Plotinus* undertook to revive *Platoniſm,* under the Empire of *Galienus*; but if we believe *Euſebius,* notwithſtanding all his Endeavours, that Sect had but few Followers. On the contrary, the other Sects flouriſhed in the firſt Ages of the Chriſtian Church; eſpecially thoſe of the Peripatetick, and Stoicks, and even of the *Epicureans.* But, ſays the Author, it was in the Schools of Rhetorick that moſt of the ancient learned Chriſtians were taught, and few came from thoſe of Philoſophy, which were looked upon as the Centre of Idolatry and Impiety, eſpecially thoſe of the *Platoniſts.*

II. The

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II. The Author having proved, that the Fathers were not bred up in the *Platonick* Philoſophy, proceeds to ſhew that they did not follow it: He does not except thoſe Fathers, who frequented the *Platonick* Schools before their Converſion. They rejected the Heathen Philoſophy in general, and that of *Plato* in particular; the more, becauſe they looked upon it as a Part of Heathenism. In effect, of the three ſorts of pagan Theology mentioned by *Varro*, and ſeveral Authors after him, the philoſophical Theology was the moſt conſiderable, and lay the greateſt claim to the Name and Authority of *Plato*. The Fathers could not therefore expreſs too great an Averſion for the Opinions of that Philoſopher: All of them did it, as Father *Baltus* ſhews, beginning with *Juſtin Martyr*; who, being the only Father of the firſt Ages of the Chriſtian Church bred up in *Platoniſm*, might be ſuſpected of having introduced it into Chriſtianity. But the Readers will ſee the contrary, by reading the Paſſages collected by the Author. It will appear from thoſe Paſſages, that *Juſtin Martyr* equally rejected *Plato*'s Philoſophy and that of *Ariſtotle*, even in thoſe things that ſeem to be moſt indifferent; and that he acknowledged no other Maſters in Philoſophy but the Prophets and Apoſtles. *Tertullian* inveighs much more againſt the *Platoniſts* than againſt all the other Philoſophers. *Theophilus Antiochenus* is not more favourable to them. *Lactantius* confutes the *Pagan* Philoſophy, in all its Parts, with the ſame Vigor, and particularly applies himſelf to lay open the Errors of *Plato*. St. *Cyprian* is much of the ſame Opinion with *Lactantius*. All theſe things are fully proved, by a Multitude of Paſſages quoted at large, and in the very Words of the Originals.

To all thoſe Authorities Father *Baltus* adds the Teſtimonies of St. *Auguſtin* and *Euſebius*; which are the more authentick, becauſe thoſe Fathers writ large Volumes to confute the whole *Pagan* Theology, eſpecially *Plato*'s Philoſophy, which was the moſt dangerous and the moſt ſeducing kind of it. It was the Deſign

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of St. *Auguſtin*, in his Books *de Civitate Dei*, wherein he confutes the Errors of the *Platoniſts*. 'Tis true, he prefers them to the other Sects; but if they appear to him better, 'tis only by comparing them with worſe Philoſophers; a Preference that is not much for their Honour. He compares the *Platoniſts* with *Frogs, that are ſilent when it thunders*; he ſays their Opinions are *very fooliſh things, advanced by ſome great Men*: Nay, he condemns in his *Retractations* ſome indifferent Praiſes he had beſtowed upon them; being above all things as unwilling, as the other Fathers, to adopt their Expreſſions. As for *Euſebius*, his Teſtimony is the leſs to be ſuſpected, becauſe, being an *Arian*, he ſhould have been fond of *Plato*. Nevertheleſs, in his Books *de Præparatione Evangelica*, he ſtrongly confutes the *Platonick* Philoſophy, and goes chiefly upon theſe two Reaſons. 1. That all the good things contained in that Philoſophy, either in Morals, or in Logick or natural Philoſophy, are originally derived from the Doctrine of the *Hebrews*; and that therefore one muſt leave the Stream, and go to the Fountain-head. 2. That the *Platonick* Philoſophy is full of monſtrous Errors, and needleſs Queſtions; to which he oppoſes the Antiquity, Certainty, and Purity of the Philoſophy of the *Hebrews*. This Opinion of *Euſebius* may be ſeen at large in the eighth, ninth, and tenth Chapters of the ſecond Book of our Author.

Father *Baltus*, not contented with all theſe Arguments, brings in many others. The firſt is taken from the Commentaries of thoſe Fathers upon the Creation in ſix Days; in which, had they followed *Plato*'s Philoſophy, they would have explained the firſt Chapters of *Geneſis* agreeably to the Syſtem of that Philoſophy; as moſt of our modern Interpreters have done, who endeavour to adapt thoſe Chapters to their philoſophical Hypotheſes. The Fathers took a quite different Method, out of Contempt for all manner of heathen Philoſophy. Far from admitting the *Platonick* Opinions in their Commentaries upon the *Hexameron*, the firſt thing they do, is to reject them; witneſs St. *Baſil*, St. *Ambroſe*, and others who are more ancient.

Nay,

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Nay, they will not admit them upon some Matters, wherein they might agree with the Scripture; as concerning the Waters above the Firmament, the Figure of the World, &c. Though the Fathers carried their Abhorrence for the whole heathen Philosophy too far, upon several Occasions; that very thing plainly shews they were not *Platonists*. Which may be wonderfully confirmed by this Circumstance, *viz.* That the Heathens objected against the Christians, that they had laid aside all manner of Philosophy; as one may see in *Tacian*; in *Origen* against *Celsus*; in *Eusebius*, and *St. Cyril* against *Julian* the Apostate. 'Tis an easy thing to perceive by those Objections, and the Answers the Christians made to them, that if they condemned in general all the Sects of Philosophy, they hated above all that of the *Platonists*, which they cried down, and the Absurdities whereof they discovered upon all Occasions. *But* (said *Julian* to them) *why then do you study the Sciences of the Greeks, since you say that your Scripture is sufficient to teach you every thing?* It appears from St. *Cyril*'s Answer to this Objection, that the Christians valued nothing but the Language in the Books of the Heathens, and despised every thing else.

The Author alledges another Argument, to shew that the ancient Fathers opposed the *Pagan* Philosophy; *viz.* That those who went about to justify the use of *Aristotle*'s Philosophy in these latter Times, found nothing in the Fathers of the Church, whereby such a Practice might be authorised. Father *Baltus* proves it by the Example of *Melchior Canus* and *Petavius*. His last Proof is grounded upon this, *viz.* That the Fathers objected against the Heretick, that they followed the *Platonick* Philosophy, and took their Errors from it; which he proves at large, and with great Clearness.

III. The Author having shewn that the Fathers did not follow the *Platonick* Philosophy, undertakes to prove that they opposed it with great Force. The first Error of *Plato*, which the Fathers attacked, was Polytheism and Idolatry; for though he had some

Knowledge of the true God, yet he admitted many other Gods unknown to the most superstitious Heathens; and those Deities make part of his philosophical System. Father *Baltus* gives a very particular Account of that Polytheism; and shews how *Justin Martyr*, *Origen*, *Eusebius*, *Theodoret*, and the other Fathers confuted it. He pretends, that *Plato* cannot be excused upon this Head, without belying all sacred and profane Antiquity. In the next place, he shews that the Fondness of that Philosopher for Divination, and his believing that the Practice of the Theurgy, or the Worship of inferior Gods, was one of the most effectual means of purifying the Soul from its Pollutions, did not a little contribute to the magical Superstitions of his Followers. To these Motives he adds their Jealousy of Christianity, and the Desire of working Miracles in Opposition to it. The Readers will find here a curious and diverting Enumeration of those pretended Miracles, wrought by the *Platonists*, who lived after the beginning of Christianity, and seriously mentioned by them.

The Author proceeds to the Doctrine of *Plato* concerning the Nature of the Soul, composed (according to that Philosopher) of two Parts, the one spiritual, and the other corporeal, and subject to a Revolution called *Metempsychosis*. He alledges some Passages of the Fathers, among others, of *Theodoret*, St. *Irenæus* and St. *Chrysostom*, wherein that Error, and all the favourable Constructions put upon it by some new *Platonists*, are strongly confuted. Besides, he rejects the Explication of that *Metempsychosis*, advanced by a modern Interpreter; and endeavours to prove, that it is contrary to the Opinion of all the Heathens in general, and of the *Platonists* in particular, but especially to that of the Fathers. Those Fathers (says the Author) have not been more favourable to the Doctrine of *Plato* concerning the Return of the Souls from Heaven upon Earth, nor to their pretended Reminiscence.

The Author discourses, in the next place, of the Errors of that Philosopher relating to natural Philosophy.

He

He charges him, after the Fathers, with making Matter eternal, and looking upon it as the Cause of Evil; and answers what has been alledged by the Interpreter above-mentioned in *Plato's* Vindication upon that Head. Afterwards he examines the Opinion of that Philosopher concerning the Nature of Ideas; an Opinion not wholly rejected by *Eusebius* and St. *Augustin*, but disapproved by the greatest part of the other Fathers, who put upon it the Sense of *Aristotle*. As for the Eternity of the World, though it be a doubtful thing whether *Plato* taught such a Doctrine, 'tis but too true (says the Author) that the *Platonists* maintained it. The Fathers confuted this Opinion, and the ridiculous Fables they gave out concerning the different Bodies which the Soul assumed, according to the different Elements it happened to be in, and concerning the perpetual Return of the same Persons and of the same Events.

Father *Baltus* does not entertain a more favourable Opinion of *Plato's* Morality, than of his natural Philosophy and Theology: He examines the several Errors contained in it, which were confuted by the Fathers, and particularly by *Theodoret*. He therefore wonders that the learned Translator, frequently quoted by him, should so highly commend that Morality, and alledges some Reasons for his Amazement. He cannot apprehend upon what Grounds that Interpreter undertook to justify the Banquet of *Plato*, contrary to the Judgment of St. *Cyril* and *Theodoret*. He denies that *Plato* knew the Virtue called *Humility*: On the contrary, he shews that the Books of that Philosopher are full of Pride and Vanity; that the *Irony* of *Socrates* was only a disguised Pride; that the *humble Man* of *Plato*, called ταπεινὸς, had at most (according to *Origen*) an Outside of Humility; in a word, that *Plato* had not the first Notions of that Virtue, which was only taught by Christ.

As for the most reasonable Doctrines of that Philosopher, the Fathers were persuaded, says the Author, that he took them from the sacred Writings. But they affirm

affirm at the same time, that he corrupted those Doctrines by his Errors, partly not to seem to depart too much from the Opinions commonly received; partly out of Ignorance, putting a wrong Sense upon what he read or heard; and partly out of Vanity, to disguise his Pilferings. This is grounded upon the Testimony of *Clemens Alexandrinus*, *Origen*, *Justin Martyr*, *Tertullian*, *Tatian*, *Minutius Felix*, *Theodoret*, and St. *Cyril*.

In the next place, the Author shews what the Fathers thought of *Plato* and his Philosophy, with respect to the Effects it produced. Those Fathers maintain, that *Plato* does not deserve to be compared with the meanest Christian; that his Philosophy is altogether useless, since it could persuade no body; whereas the Cross of Jesus Christ has persuaded the whole World of the most important Truths; that no City was ever governed according to the Laws of *Plato*; whereas the Apostles caused the Laws of Christ to be observed all over the Earth; that *Plato* could not persuade his Disciple *Aristotle* of his Doctrine concerning the Immortality of the Soul, while the Apostles convinced all Nations of that Truth. The Reasons alledged by the Fathers to shew why that Philosophy did little good to the World, are not for the Honour of *Plato*. "He "was a Man (say they) full of Vanity, who did not "care to teach useful things, but only to make a shew "of his Eloquence. Which is the reason of that Ver-"bosity, tedious Prolixity, and Obscurity that appear "in his Works, whereby they would be of no use, "though they should contain some good things." As for what concerns the Eloquence of *Plato*, the Fathers of the Church (says the Author) commend him for it. "Nay, it may be said, that they omitted nothing "to persuade every body of it; but it was in order "to set off the Victory which the Christian Religion "obtained over that Philosopher, by shewing, that "notwithstanding all his Eloquence, and the great "Reputation he acquired among the Heathens, he "had been overcome and exterminated, with the "whole *Pagan* Philosophy, by some poor Fishermen, "who had neither Learning nor Eloquence, and were

"as

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" as contemptible, in the Eyes of the World, as *Pla-*
" *to* and his Followers were illuſtrious, powerful and
" conſiderable.

IV. Father *Baltus* examines in the fourth Book ſeveral Reaſons alledged to prove the *Platoniſm* of the Fathers, and undertakes to ſhew the Weakneſs of thoſe Arguments. He brings under four principal Heads what concerns the Origin and Progreſs of that Opinion.

The firſt is the Prepoſſeſſion of moſt learned Men, who believe it was with *Plato*'s Philoſophy in the firſt Ages of the Chriſtian Church, as with that of *Ariſtotle* in theſe latter Ages. The Author refers the Reader to the preceding Books, where he has confuted that Opinion, and proceeds to the ſecond Reaſon, grounded upon the Encomiums beſtowed upon *Plato* and his Philoſophy by the Fathers. *Clemens Alexandrinus*, *Juſtin Martyr*, and St. *Auguſtin*, are particularly quoted upon that account. To begin with *Clemens Alexandrinus*, who (according to M. *le Clerc*) commends *Plato* ſo far as to aſcribe to him ſomething prophetical; Father *Baltus* ſays that Suppoſition is only built upon a Paſſage of that Writer, wherein we read *prophetically* inſtead of *poetically*, which is the true Reading, as it appears from *Euſebius*; and that *Clemens*, far from taking *Plato* for a kind of Prophet, did always look upon him as a Plagiary, and a Corrupter of the Prophets. The Author denies what M. *le Clerc* ſays, that this Father profeſſed three different Sects of the *Pagan* Philoſophy, and adopted ſeveral of their Errors, among others, the Eternity of Matter. The Praiſes beſtowed upon *Plato* by *Juſtin Martyr*, are not a better Proof of the *Platoniſm* of that Father; and it does not appear from the Paſſages quoted by M. *le Clerc* (ſays the Author) that *Juſtin* had a greater Notion of *Plato* than of other Philoſophers, and of the Poets themſelves. As for St. *Auguſtin*, if he ſeems, in ſome places, to be more favourable to *Plato* than the more ancient Fathers, 'tis becauſe *Platoniſm* being almoſt deſtroyed

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ſtroyed in his time, thoſe Praiſes were not of ſo dangerous a Conſequence with reſpect to Chriſtianity: Though, to ſpeak the truth, the Encomiums which St. *Auguſtin* beſtows upon *Plato*, are only deſigned to ſhew that this Father was in the right to pitch upon the *Platoniſts* among all other Philoſophers, in order to confute their Errors. If St. *Auguſtin* found in the Books of the new *Platoniſts* the beginning of St. *John*'s Goſpel, 'tis becauſe thoſe Philoſophers made it their own, as well as ſeveral other Doctrines which they borrowed from Chriſtianity.

The third Reaſon, why the Fathers have been charged with *Platoniſm*, proceeds from the Method of ſome famous Authors, who being puzzled with ſome Expreſſions of the Fathers, concerning the Myſtery of the Trinity, laid the Fault upon *Plato*'s Philoſophy, by ſuppoſing, that it had been cultivated by the ancient Chriſtians. The Author of the *Origeniana*, and the learned *Petavius* are two of thoſe Writers, who entertain ſuch an Opinion: Father *Baltus* anſwers them in the ninth and tenth Chapters. He denies that there are ſome *Platonick* Expreſſions in the Paſſages of the Fathers quoted by *Petavius*.

Laſtly, he confutes the *Socinians*, who ſay that the Fathers took their Doctrine, concerning the Trinity, from the *Platonick* Philoſophy. In the remaining part of this Book, the Author makes ſeveral Reflexions upon ſome Paſſages of M. *le Clerc*, relating to the *Platoniſm* of the Fathers; and undertakes to prove againſt him, that *Plato* took ſeveral things from the ſacred Writers.

ARTICLE

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ARTICLE LXVIII.

LEIPSICK.

THE following Book has been lately printed at *Rudolſtad.*

Selecta Poetica, quibus continentur Ge. Sabini Præcepta, Ulrici ab Hutten Ars Verſificatoria, Cl. Eſpencæi Elegiæ ſelectiores, & Samuelis Rachelii Claſſes Imperatorum metricæ: Collegit ſuaque adjecit Carmina Joannes Henricus Acker. Rudolſtadii, 1711. in 8vo.

The Pieces contained in this Collection deſerved to be reprinted. The Rules of *George Sabinus* for the making of Verſes are very much eſteemed, by reaſon of their Brevity and Clearneſs. He treats of the Choice and Diſpoſition of Words, of Epithets, Figures, and Harmony, and of the Faults and Beauties of Verſes. That Author was ſo affected with Poetry, that he could not forbear weeping, when he read an excellent Poem, as *Camerarius* obſerves in the Life of *Melanchthon. Sabinus* ſays nothing of Invention; and therefore M. *Acker* has added ſome Obſervations of his own relating to that Subject. The *Ars Verſificatoria*, written by *Hulric ab Hutten*, contains ſeveral things, that may be of ſome uſe to young People. His Satyr, entitled *Nemo*, has been added to it. The Elegies of *Claudius Eſpencæus* are elegant, and worth reading. M. *Acker* has added to thoſe Pieces the *Claſſes Imperatorum metricæ* of *Samuel Rachelius*, becauſe they are of great uſe to form a clear Notion of the Series of all the Emperors, and to fix it in ones mind.

PARIS.

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PARIS.

TWO Satyrs of M. *Despreaux*, translated into *Latin*, are newly come out. The Translator has been very happy in preserving the Beauties of his Original: His Expressions are just and elegant. This sort of Pieces requires a great deal of Labour, when a Man confines himself to translate every Verse into a *Latin* one, as M. *Hennegrave* has done.

M. *Guerin* has published an Ode upon History, occasioned by an Oration of M. *Coffin concerning the Usefulness of profane History*,

ARTICLE

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ARTICLE LXIX.

ÆSCHINIS Socratici Dialogi tres Græce & Latine, ad quos accessit quarti Latinum Fragmentum. Vertit & Notis illustravit JOANNES CLERICUS; cujus & ad calcem additæ sunt SILVÆ PHILOLOGICÆ, in quibus multa Veterum Græcorum & Latinorum Scriptorum Loca explicantur, aut emendantur. Liber Primus, cum omnium Indicibus necessariis. Amstelodami, apud Petrum de Coup Bibliopolam. 1711.

That is,

Three Dialogues of Æschines, *a Disciple of* Socrates, *in* Greek *and* Latin, (*with a* Latin *Fragment of a fourth*) *translated and illustrated with Notes by* JOHN LE CLERC; *to which he has added a Miscellany of Philological Remarks, wherein many Passages of several* Greek *and* Latin *Authors are explained or mended.* Amsterdam, 1711. *in* 8vo. *pagg.* 275.

I Have informed the Publick above (*Art.* XXXVII.) that this Book was in the Press at *Amsterdam*. It has been newly published, and is dedicated to the Earl of *Sunderland*.

Among

Among the ſpurious Dialogues of *Plato*, there are ſome which the Ancients aſcribe to *Æſchines*. M. *le Clerc* has thought fit to reprint three of them from *Henry Stephens*'s Edition, as being the moſt correct; and becauſe the former Tranſlations do not always expreſs the true Senſe of the Author, or depart too much from the *Greek*, he has made a new Verſion, that will be of great uſe to thoſe, who are not well skilled in the *Greek* Language. The firſt Dialogue is entitled, *De Virtute, an doceri poſſit.* *Whether Virtue can be taught?* The ſecond, *Eryxias, vel Eraſiſtratus, de Divitiis, an ſint bonæ.* *Whether Riches are a good thing?* The third, *Axiochus, ſive de Morte, an ſit timenda.* *Whether Death ought to be feared?* Thoſe three Dialogues, and a *Latin* Fragment of a fourth taken from the firſt Book of *Cicero de Inventione Rhetorica*, Chap. 31. are illuſtrated with ſeveral Notes of the Learned Editor. He explains the Senſe of the Author, unravels ſeveral intricate Paſſages, and, by the Help of Hiſtory, gives no ſmall Light to thoſe ingenious Dialogues. The Life of *Æſchines*, written by *Diogenes Laertius*, is prefixed to this Book, with ſeveral Notes of *Caſaubon* and *Menagius* upon it.

M. *le Clerc* informs us, that he has many Philological Remarks among his Collections. He has publiſhed ſome of them in this Volume, under the Title of *Silvæ Philologicæ*; and if they are acceptable to the Readers, he will from time to time communicate to the Publick ſeveral Obſervations of that kind. He owns that many Remarks, contained in this firſt Book, are more like Conjectures than Demonſtrations; and declares that he does not pretend to aſcribe to them a greater Degree of Probability than what they have. Theſe *Silvæ Philologicæ* conſiſt of X Chapters.

I. The firſt is entitled *de Humanioribus Litteris*. M. *le Clerc* underſtands by thoſe Words particularly the Knowledge of the *Greek* and *Roman* Antiquity; and is of Opinion that this Knowledge ſhould be attended with the Study of *Oriental* Languages, eſpecially the *Hebrew*, and with the reading of the beſt Books written in

in the modern Tongues. Several Persons, says the Author, are apt to ask, why the Knowledge of the *Greek* and *Roman* Antiquity is called *Human Learning*; because they observe that many of those who apply themselves to it, have not more Humanity and Politeness than others; but on the contrary, appear sometimes less human and polite than illiterate People. Nevertheless, continues he, the Ancient *Romans* were persuaded, that the reading of Poets and Historians did very much contribute to Politeness. They believed that the *Greek* Tongue was to be learned by young People, not merely to understand or speak that Language, but to make a good use of the fine Thoughts of the *Grecians*, and to improve their Minds. The same ought to be said of the *Latin* Literature, which was also cultivated by the *Romans*. The Author proceeds to shew, that the chief Design of those who study Philology, should be to learn Things, and not Words; to judge of the Truth and Falsity of what they read; and to be better qualified to discharge the Duties of their several Stations. This gives the Author Occasion to describe several Philologers in very black Colours. I shall not transcribe any Part of his Description; but only observe that *Isaac Casaubon*, *Gerard John Vossius*, *John Schefferus*, *Sirmondus*, *Grævius*, the late Baron *de Spanheim*, and M. *Cuper*, are placed by the Author in the List of those Learned Men, whose Learning is attended with great Modesty.

M. *le Clerc* does not blame those, who being Professors of Philology, make it their chief Study; but he thinks, others should use that sort of Learning for the Improvement of Sciences, such as Philosophy, Mathematicks, the Civil Law, Divinity, Politicks, &c. Thus *Julius Cæsar* and *Cicero*, having applied themselves to the Study of polite Learning, made use of it to qualify themselves for the Government of the Commonwealth, to plead before the Senate and the People, &c. and got an immortal Glory by their excellent Works relating to History, Rhetorick, Philosophy and Politicks. Among the Moderns, *Erasmus*, *Budæus*, *Scaliger*, *Casaubon*, *Grotius*, *Thuanus*, *Vossius*, *Gassendus*, Mr. *Selden*, *Petavius*, *Bochart*, and many others, not con-

tented to understand the Ancient *Greek* and *Latin* Authors, applied that Knowledge to several Sciences; as it appears from their Performances in History, Chronology, the Civil Law, &c. and from their Commentaries, and other Works upon the Holy Scripture.

The Author says, in the next place, that those who apply themselves to the Study of polite Learning, should particularly endeavour to be the better for it. They should learn to be modest, and equitable, to envy or speak ill of no body, to value every thing according to its Worth, to follow the good Advices that are given them, and to get a Reputation, not by defaming others, but rather bestowing due Praises upon them, and expressing some Indulgence for their Mistakes. Whoever takes a contrary Course, casts a Blemish upon the *Belles Lettres*, and exposes them to the publick Contempt.

M. *le Clerc* adds, that the Study of Philology should be attended with some Knowledge of Philosophy, and particularly of Logick and Morals; for want of which several Learned Criticks argue wrong, and transgress the Rules of Probity.

Lastly, He observes that it is also necessary for a Philologer to have some Skill in most other Sciences, without which he will hardly understand the best Writers, and even those that are most commonly read. This Observation is very judicious, and ought to be considered by those who are apt to undervalue Critical Learning. 'Tis certain, that a Critick ought to have an universal Knowledge, besides a solid Judgment, and a great Sagacity, to distinguish himself from the Crowd of Philologers.

II. The second Chapter is a kind of Dissertation upon the first Dialogue of *Æschines*, and will be of great use to understand that Work, and some Dialogues of *Plato*. The Question treated of in that Dialogue is this, *Whether Virtue* (Ἀρετὴ) *can be taught?* M. *le Clerc* explains the Ambiguity of the Word Ἀρετὴ, and

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and shews in what Sense it ought to be understood: He makes several judicious Observations upon the Subject of that Piece; and it will not be improper to read this Chapter before the Dialogue.

III. *Socrates* makes the Subject of the third Chapter. The Author observes that the Philosophy of that great Man cannot be well understood, without knowing the Character and Manners of the *Greeks*, particularly of the *Athenians*, in his Time. The Cities of *Greece* were then under a Democratical or Aristocratical Government; and Eloquence being of great use to work upon the Senate or the People, those who had a mind to raise themselves, grew very fond of it. The Sophists took hold of that Opportunity: They set up for Teachers of Eloquence, and were admired by young People. Those Men spoke with great Eloquence, but wanted Solidity. The *Greeks*, especially the *Athenians*, were vain and self-conceited. The latter pretended to exceed all other Nations in Wit and Learning. All manner of Vices prevailed among them, proceeding not only from a long Course of Prosperity, but also from the wrong Notions of the Gods, entertained by the Poets, and the People. Such was the State of *Athens*, when *Socrates* undertook to reform his Fellow-Citizens. The better to succeed in his noble Design, he used to speak *Ironically*; which *Cicero* expresses in the following manner. *Socrates* (says he, *Academ. Quæst.* Lib. IV. 5.) *de se ipse detrahens in disputatione, plus tribuebat iis, quos volebat refellere. Itaque cum aliud diceret quam sentiret, libenter uti solitus est ea dissimulatione, quam Græci εἰρωνείαν vocant.* Sometimes that great Man declared he would be the Disciple of those, who pretended to know what they were ignorant of; hoping that by that means he might beget in them a Sense of Modesty. At other times he would say he knew not the thing that was in debate; and expressed a great desire of enquiring into the Truth of it, and helping others in that Enquiry. He never grew angry with those who had a slow Apprehension, or appeared obstinate, though their Answers were never so proud and foolish; but he endeavoured with great

Humanity and Gentleneſs to quicken, and bring them off from their Errors. Sometimes, to put off the Character of a Maſter and a Learned Man, he diſcourſed careleſly, and uſed a very mean Stile. M. *le Clerc* proves the ſeveral Parts of this Method of *Socrates*, by many Paſſages of *Plato*, *Xenophon*, *Plutarch*, &c. whereby it appears that he is very much converſant in thoſe Ancient Authors.

Socrates, that great Philoſopher, that excellent Moraliſt, has been accuſed of the unnatural Sin. M. *le Clerc* looks upon it as a horrid Calumny, and undertakes to clear him from that Crime. Can any one believe, ſays he, that a Man ill-cloathed, bare-footed, old, and ſo deformed, that he was compared with the Satyrs, and *Sileni*, would have been able to debauch rich and noble young Men?

The Readers will find in this Chapter ſome other things concerning the Method of *Socrates*. The Author proceeds to give an Account of his Religion and Morals. That Philoſopher (ſays he) worſhipped a Supreme God, and many inferior Beings raiſed above the Condition of Human Nature. The Gods of the *Grecians* were fictitious Beings; but the Philoſophers thought they might uſe the Names aſcribed to them, to denote inviſible and eternal Spirits, by which the World was governed under the Direction of the Supreme Being. Thoſe Philoſophers ought not to be taxed with little Religion upon ſuch an account, ſince they had no Revelation about it. *Ubi non ſunt, etiamnum hodie*, (ſays M. *le Clerc*,) *qui dum ſentiunt cum Eruditis, cum Vulgo tamen loquuntur.* As for the Morality of *Socrates*, one may judge of its Purity by theſe two Maxims, 1. That no Man ought to revenge an Injury. 2. That one ought to ſuffer Death rather than do any thing contrary to Virtue.

Socrates ſays, ſpeaking of his *Genius*, "A certain *Dæmon*, allotted to me by God, has accompanied me, "ever ſince I was a Child. It is a Voice, which always deters me from doing what I would do, but "never

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" never adviſes me to do any thing ". M. *le Clerc*, conſidering that God's Providence watched not only over the *Jews*, but alſo over all Nations, believes that the ſame Providence raiſed ſome great Men in ſome Countries, ſuch as *Confucius* in *China*, and *Socrates* at *Athens*, to promote Virtue among Men, and hinder them from running into all manner of Vices. To that end, God aſſigned a Guardian Angel to *Socrates*, with a limited Power, conſiſting only in adviſing him not to do ſome things, that might prove prejudicial to him. The remaining Part of this Chapter concerns the Death of that Philoſopher.

IV.—X. I cannot enlarge upon the following Chapters; and therefore I ſhall only give a general Notion of them. In the IVth, the Author explains a Paſſage of *Phædrus*, Lib. i. Fab. v. The Vth is entitled, *de ſignificationibus vocis* Δίκη *& loquutionis* Δίκας δοῦναι καὶ λαβεῖν. In the VIth, M. *le Clerc* endeavours to explain an Epigram of *Callimachus*. In the VIIth he illuſtrates ſome Paſſages of *Petronius*, and obſerves, among other things, upon theſe Words:

> *Primus in orbe Deos fecit timor, ardua coelo*
> *Fulmina cum caderent, &c.*

that *Democritus* * is the firſt, who advanced ſuch an impious Saying. *Quod* (ſays M. *le Clerc*) *non omiſiſſent adnotare Petronii Editores, ſi ſciviſſent.* The Paſſage of *Democritus* deſerves to be compared with that of *Petronius*. M. *le Clerc* adds to it another Paſſage of *Ariſtotle* relating to the ſame Subject; and then makes this Obſervation. *Hiſce potuit illuſtrari quam optimè Petronii locus; ſed ſunt delicatuli noſtri Grammatiſtæ, aut veterum Poëtarum infeles Simiæ; nec Philoſophos legere ſuſtinent.* The Readers will find ſome Paſſages of *Cebes*'s *Picture* illuſtrated in the VIIIth Chapter. Some Paſſages of *Maximus Tyrius* are explained and mended in the IXth, where M. *le Clerc*

* Apud Sext. Empiric. adverſ. Mathematicos, *Lib.* viii. *Pag.* 312. Edit. Geney.

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Clerc informs us that his Conjecture upon the Word ἀγνοίαν at the end of the XIXth Differtation of that Author, which he reads * ἄγνοιαν, is confirmed by the Manuſcript of the Great Duke of *Tuſcany*, from which all the Editions have been made. Laſtly, the Xth Chapter contains a Correction of a Paſſage of *Ariſtotle*, with ſome Obſervations upon it.

M. *le Clerc* needs not doubt but that his *Silvæ Philologicæ* will be acceptable to the Publick. I hope he will ſhortly publiſh the ſecond Part.

ARTICLE LXX.

AN EXPLICATION of two Ancient Stones, one of which is lodged in the King's Cabinet, and the other in the Cabinet of M. Bourdaloue, *lately engraved by Mademoiſelle* le Hay. *By Father* TOURNEMINE, *a Jeſuit.*

ALL thoſe, who have a Reliſh for the beautiful Works of the Ancients, will be glad to hear that Mrs. *le Hay* continues in her Deſign of rendering the admirable Beauties of many Ancient Stones more common and more ſenſible, tho' her Performances have been a little criticized. She gave a right Judgment about thoſe Diſputes, which are ſo frequent in the Commonwealth of Learning: Criticiſms vaniſh away; but thoſe Works, that deſerve to be immortalized, will be infallibly tranſmitted to future Ages.

The two Anticks ſhe has lately engraved, are not inferior to thoſe ſhe has already publiſhed.

The

* *See the* Bibliotheque Choiſie, Tom. XI. Pag. 509.

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The *Cornelian* Stone, lodged in the Cabinet of M. *Bourdaloue*, ſeems to me to have been engraved for *Alexander* by the famous *Pyrgoteles*. The Perfection of the Work diſcovers immediately the Hand of that excellent Artiſt; but the Intelligence of the Figures repreſented upon that Stone, is a convincing Proof that it was wrought by *Pyrgoteles*, and deſigned for that Prince.

A Woman puts her left Foot upon a Man's Head cut off from his Body, and ſtrives to detain a Warrior, who parts from her with Horror. This will eaſily bring into ones Mind a noble Action of *Alexander*, mentioned by *Quintus Curtius*, Book viii. Chap. 3.

Spitamenes, a Friend to the perfidious *Beſſus*, who murthered *Darius*, believing that one might betray a Traitor without any Crime, apprehended him, and delivered him to *Alexander*. Being ſoon after diſcontented with that Prince, who never raiſed perfidious Men, he did not prove more faithful to him than to *Beſſus*. He cauſed an Inſurrection in *Bactriana*, and was ſo ſucceſsful as to ſtop the Courſe of *Alexander*'s Victories, and cut in pieces a Body of twelve thouſand Foot, and three hundred Horſe, that were ſent againſt him. The Conqueror of *Aſia*, being buſy in other Parts, diſſembled his Loſs, and reſolved to revenge himſelf ſome other time: The time of doing it was come; but it was no eaſy thing to ſucceed in that Attempt. *Spitamenes*, who knew the Country, fled before *Alexander* through impracticable ways, and could not be overtaken by his Troops. The Wife of *Spitamenes*, being weary of ſuch a hard Flight, uſed all her Charms and Intereſt with her Husband, to perſuade him to ſubmit to *Alexander*, and rely on his Clemency. *Spitamenes*, who was extremely fond of her, began to entertain ſome Suſpicions of her Faithfulneſs, and believed ſhe hoped to pleaſe the Conqueror of *Aſia*. His Love was changed into Fury, and he would have killed her, had not his Brothers-in-law put a ſtop to his Violence. He endeavoured to reconcile himſelf with his Wife;

but that Woman, who was perhaps guilty of the ambitious Design of which her Husband ſuſpected her, remembering the Danger ſhe had been expoſed to, reſolved to prevent him: She killed him, and carried his Head to *Alexander*. That Prince, going out of his Tent, far from being moved with her Charms, was ſtruck with Indignation at the Sight of ſuch a barbarous Preſent, though it put an end to the War; and he expelled her from the Camp.

I think it will not be denied, that ſuch a noble Action deſerved to be immortalized by *Pyrgoteles*.

The Jaſper, lodged in the King's Cabinet, is a Piece of Workmanſhip little inferior to the other; and the Enigm, repreſented upon it, is very ingenious. The Goddeſs of the Night comes out of a Wood, and preſents ſome Poppies to a young Man: Three Figures are placed behind the Goddeſs of the Night, an old Man, a Woman, and a young Man: They ſeem to be drowſy: the old Man lets fall the Poppies he held in his Hands; and the young Man has ſome in his left Hand.

The moſt remarkable things in that Jaſper are the Figures of the Goddeſs of the Night, and of the young Man, into whoſe hands ſhe puts the Poppies. One can hardly doubt, that *Fauſtina* and *Commodus* have been repreſented upon that Antick: Several Perſons, well skilled in this ſort of Curioſities, could not deny it, having compared with great Application that Stone with ſeveral Medals, very neat and well preſerved, of that Empreſs and her Son.

I proceed to give an Account of my Conjectures occaſioned by that Reſemblance. That Stone was probably engraved in the Year 175, when *Marcus Aurelius* declared *Commodus*, much at the ſame time, *Princeps Juventutis* and *Auguſtus*. It was a proper time to repreſent that Prince under the Figure of a riſing Sun, that was going to reign. The Reſemblance of *Fauſtina* with the Goddeſs of the Night, diſcovers ſomething more malicious in it. The Empreſs had the Art of lulling the Emperor aſleep about many things, eſpecially

cially about her Behaviour: Poppies are a natural Symbol of that Power of *Fauſtina*.

Commodus had already made himſelf known: Every body thought he was more like his Mother than his Father; and that the Philoſophical Emperor would ſhew a blind Love, or the ſame Indolence for his Son as for his Wife. The Perſon, who cauſed that Stone to be engraved, could not reſiſt the Temptation of repreſenting upon it what he thought of the Imperial Family. He did it without any Danger: The Symbols were very noble; and at firſt ſight one could perceive nothing in them but a riſing Sun, to which the Goddeſs of the Night yields the Empire of the World.

Perhaps it will be ſaid, that *Fauſtina* could not be very well pleaſed to appear, upon that Stone, reſigning the ſupreme Power to her Son. But a Mother could not be very much concerned for it: Beſides, it may be, that the Stone was not engraved till after the Death of *Fauſtina*, who died that very Year 175, two or three Months after her Son had been made Partner of the Empire.

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ARTICLE LXXI.

PARIS.

M. *De Vaux*, a famous Chirurgeon of this City, has publiſhed a Tranſlation of a Treatiſe concerning the Venereal Diſeaſe, written by *Charles Muſitan*, a Phyſician of *Naples*.

*Traité de la Maladie Venerienne, & des remedes qui conviennent à ſa gueriſon. De Charles Muſitan, Medecin de Naples. Nouvellement traduit, avec des Remarques, par M. D. V*** Maitre Chirurgien Juré de Paris. Trevoux.* 1741. Two Tomes in 12o.

This Treatiſe is a ſmall Work, which *Charles Muſitan*, a Phyſician, very much celebrated for the Cure of Venereal Diſtempers, publiſhed ſome Years ago in *Latin*, at the end of his Body of Chirurgery. The Tranſlator obſerves, that it is one of the beſt Books we have upon thoſe Diſeaſes, no Author having been ſo particular in deſcribing the Symptoms which attend that dangerous Illneſs. Though this Work be never ſo valuable, M. *de Vaux* has improved it by ſeveral critical Remarks, to hinder young Chirurgeons from blindly following ſome Methods, which being excellent in ſome Countries, are not always ſo in others. This Advertiſement is neceſſary to thoſe who ſhall read this Treatiſe. Beſides, it ought to be obſerved, that if the true Opinions of *Charles Muſitan*, concerning the Virtue of the Remedies preſcribed by him, are carefully examined, it will appear that he confines their Efficacy to the radical Cure of the moſt recent venereal Diſeaſes, and to a mere Palliation of thoſe that are inveterate. For, having highly commended the Remedies mentioned by him, he owns

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in the XIXth Chapter of the third Part, that the Pains of that Distemper are sometimes so stubborn, as not to be cured by common or chymical Remedies; and therefore one must have recourse to Perfumes, or mercurial Unctions, as the last and most powerful Remedies. But if those Unctions and Perfumes, by causing a Salivation, are, even by the Author's Confession, more powerful and efficacious to cure the obstinate Symptoms of a venereal Distemper, than all the other Remedies he prescribes; the Chirurgeons of *France* do well to begin with the use of *Mercury*, since it is the safest and most infallible way of curing that Distemper. Those, who follow another Method in this Country, are not sufficiently authorised therein by the Success of those Methods in foreign Countries. 'Tis well known that Diseases ought to be differently cured, not only according to the Age and Constitution of sick People, but also according to the Difference of Climates.

Charles Musitan is particularly famous for the Cure of Venereal Diseases; which will appear the more surprising, because he is a Priest; for 'tis not usual for Priests to practice Physick. M. *de Vaux* gives us a short Account of the Author's Life, and says, "He "met at first with many Oppositions in the Practice "of Physick, especially from some devout Persons, who, "through a wrong Zeal, or rather out of Jealousy, "persecuted that excellent Man, by saying every "where that it was a shameful thing for a Priest to "visit Women as a Physician, all Ecclesiasticks being "absolutely forbidden by the Canons to practice "Physick. But he slighted those ill-grounded Re"proaches, and stopt the Mouth of those Criticks, "having obtained from Pope *Clement* XI, a License to "practice Physick in all its Extent. Some Persons of "a known Probity, to whom he opened his Heart "without any reserve, have publickly declared, that "*Musitan*, far from acting against the Rules of De"cency, by having Women under his Care, con"firmed himself more and more in the Practice of

"Virtue.

" Virtue. And, indeed, if it be an uſual thing for " Phyſicians, to conceive a great Diſguſt for Women, " becauſe they are obliged by their Profeſſion to know " their moſt ſecret Infirmities; how could *Muſitan*, " who reſolved to live in Celibacy from his Youth, " and always looked upon Women with indifference, " endanger his Virtue by ſeeing them full of Ulcers? " Perhaps ſome moroſe Readers will wonder I ſhould " ſay, that *Muſitan* behaved himſelf like *Ulyſſes* at the " Approach of the *Sirenes*, and even diſcovered a greater " Power over himſelf. Let thoſe Readers wonder al- " ſo, that the Purity of his Life, and his other good " Qualities, ſhould have moved his Eminence M. " *Antony Pignatelli*, Prieſt Cardinal of the holy *Roman* " Church, and Archbiſhop of *Naples*, to place him " among thoſe Confeſſors, to whom he gave Power " of abſolving Penitents in ſuch Caſes as were re- " ſerved to him.

" That Phyſician has avoided another Fault at leaſt " as dangerous, I mean Avarice; having always made " it his buſineſs to ſerve every body alike, and to " do nothing that might bear an ill conſtruction. " One cannot ſufficiently expreſs how charitable he " has been to the meaneſt People: Far from asking " them any Fee, he always refuſed to take any; and " when he viſited the Poor, he frequently aſſiſted " them with his own Money. As for rich People, he " freely received their Fees; but having a natural " Averſion for Pomp and Oſtentation, he could ne- " ver be perſuaded to comply with the deſires of " ſeveral great Men, who would have him to con- " verſe familiarly with them, and to come freely to " their Houſes. Being contented with a Philoſophi- " cal Life, he always deſpiſed Riches, looked upon " the Favour of the Great as a vain empty thing, and " preferred the Satisfaction of beſtowing ſome time " upon his Studies to all other Pleaſures. Laſtly, he " always made it his chief Buſineſs to conſecrate his " Labours and his Pen to the publick Good; his " Works are a plain Proof of it. That famous Phy-

" ſician

" ſician is ſtill living at *Naples*, being ſixty Years old, " and enjoying a very good Health.

PADUA.

THE following Book has been lately printed, to ſhew that unborn Children ought to be baptized.

Baptiſma Puerorum in uteris exiſtentium aſſertum, quamvis Theologi & Canoniſtæ antiqui per plura ſæcula hoc vel negaverint, vel tacuerint. Diſſertatio Medico-Theologica. Authore P. D. Gabriele Gueldo Clerico Regulari, S. T. Profeſſore. in 8vo. *Pag.* 88.

The Author enquires firſt into the time when that Queſtion began to be debated. He ſays it was laid aſide for a long time. He owns it is contrary to the Opinion of the ancient Divines and Canoniſts; and *Gabriel Biel*, ſays he, began about the latter end of the XVth Century to doubt of the negative Propoſition; and Father *Lewis Schilder*, a Writer of the laſt Century, was the firſt who maintained the Affirmative. In the next place, the Author, as a Divine, confutes the Opinion of thoſe, who pretend that a Child ought to be viſible, to be capable of Baptiſm; and then, as a Phyſician, he ſhews which way one muſt go about to baptize Children that happen to be in this miſerable Condition.

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Article LXXII.

The good and ill Effects of TOBACCO, *extracted from a Book of Dr.* ANDRY, *entitled,* Le Regime du Careſme, *conſidere par rapport à la nature du corps & des alimens, &c.*

TOBACCO, called at firſt *Herba Nicotiana*, from *Nicot*, Ambaſſador of *France* in *Portugal*, who brought over the Seed of that Plant, and ſince *Tobacco*, from the Iſle of *Tobacco*, from whence it came originally, is an Herb, the Leaves and Root whereof are much like thoſe of the ſmall Hen-bane, and it produces a good or pernicious Effect, according as it is well or ill uſed. When it is well applied, it proves very beneficial, and ought to be accounted one of the beſt Remedies in Phyſick. Being put into the Noſtrils, either whole or reduced into Powder, it gently pricks the Membrane, which incloſes the inner Parts of the Noſe, and the ſmall Bones of which they are compoſed. That Membrane ſhrinks then, and by many ſucceſſive Shakings preſſes the Nipples and Glands interſperſed through it, and ſqueezes out of them, as it were out of ſo many Spunges, the ſuperfluous Mucoſity gathered in them. That Mucoſity being taken off, the Seroſities have a free Paſſage to come out: They follow the Motion that has been imprinted, and, like Water running out of ſeveral Siphons, they plentifully come out of the Glands and Veſſels placed round about.

It

It happens by virtue of the same pricking, that in chewing or smoaking Tobacco, the Glands of the Jaws, and the Salivary Vessels, being continually shaken, are forced to let out a great Quantity of Spittle, which carries off the Matter of Defluxions. At the same time the Membranes of the Lungs receive a certain Impulsion, whereby they are freed from a viscous Phlegm, the coming out of which does frequently occasion the Cure of an *Asthma*, a Cough, a Catarrh, and many other Accidents. This Virtue of Tobacco, to cure Diseases occasioned by an Obstruction of Humours, is sufficiently verified; and without alledging any Examples mentioned by others, I might, says Dr. *Andry*, give an Account of a great many, of which I have been witness; among others, of deaf People cured by the Smoak of that Plant blown into the Ear; of a Stammering entirely cured by chewing Tobacco; of inveterate Head-ache allay'd by taking Snuff; of a Drowsiness, tending to a Lethargy, removed by snuffing up into the Nose the Smoak of a Pipe; of an *Ephialtes*, (*commonly called* the Night-Mare) cured by chewing Tobacco every Night, &c.

Tobacco contains a narcotick Sulphur, whereby it eases the Tooth-ach: Besides, it produces by means of that Sulphur so great a Tranquillity in the Body and Mind, that those very Men who want Necessaries, forget their Misery by the use of that Plant.

Tobacco is not only good for many internal Diseases, but also for many external Evils. It purifies Ulcers, eats up fleshy Excrescences with a caustick Salt contained in it, produces by degrees a Scar, and does what other Remedies cannot frequently do. But the same Virtues that make it so beneficial, when it is fitly used, render it the more dangerous, when an ill use is made of it. For, since it contains a caustick Salt, with which it purifies Ulcers, eats up the hardest Carnosities, and lays open to the very quick; how great a Disorder will it occasion, if its acrimonious

monious Salt bites upon nice and ſoft Membranes? It muſt needs excite Convulſions in the Nerves of the Throat and Ventricle, and ſhake all the nervous kind. How prejudicial will the Spittle be, when mixed with that Salt that will fall into the Stomach, if it ſpreads its Acrimony every where by mixing with the Aliments, that are to be converted into Chyle, and then conveyed with the Blood into all the Parts of the Body?

The narcotick Sulphur of Tobacco, if it be diſengaged, is not leſs to be feared than its Salt. 'Tis true, that Sulphur, by the Tranquillity it produces, may cure the Tooth-ach, as I have obſerved, and have many other good Effects; but if we conſider from whence thoſe Advantages proceed, it will appear that it is not much to be depended upon. It may be ſaid in general, that nothing can better diſcover how dangerous Tobacco may prove, than the Diſorders it occaſions, when any body accidentally ſwallows the Smoak, Powder, or Juice of it. A ſecret Venom is immediately felt; the Stomach riſes, the Brain is troubled with a Giddineſs, the Head ſtaggers, the Eyes grow dim, the Body groans under ſeveral Fits of Heat and Cold, the Heart, being almoſt without Motion, does not afford the Blood and the Spirits neceſſary to the ſeveral Parts of the Body. How could Tobacco occaſion ſo many Diſorders, if it contained none but harmleſs Principles? One muſt not therefore take too much of it, under pretenſe of the good Effects it may produce. It brings out ſuperfluous Humours through the Noſe and the Mouth, as I have obſerved: But this is no reaſon to make one believe, that it ought to be uſed continually; for three great Inconveniences may ariſe from it.

1. 'Tis to be feared, that by diverting too much through the Mouth and the Noſe the ſuperfluous Serofities, that uſe to come out through Tranſpiration, and ſeveral other ways, the Organ of Smelling will be

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be deſtroyed at laſt. The Noſe was made to receive Smells, and not to drive out all the Humours of the Body through it. Children and old People are naturally ſubject to the running of the Noſe: The former have ſo great a Moiſture, that the upper Parts let it out through the firſt Paſſage they meet; and the relaxed Parts of the latter are like ſo many Sieves, out of which the Phlegmatick Humour they receive falls into the Noſtrils, and the other Organs: But in young People (unleſs they be ſick of a Catarrh) the Noſe never lets out but a thick Mucoſity, which grows daily, and might weaken the Action of Smelling by a long ſtay. This being ſuppoſed, 'tis an eaſy thing to ſee, that the Deſign of Nature is thwarted by continually driving out Humours through the Noſe, ſince the quick Senſe of a Membrane, deſigned by Nature for the diſcerning of Smells, is thereby weakened.

2. The Weight of the Humours falling upon that Organ, cauſes a Heavineſs in the Head, a Place deſigned for the Functions of the nobleſt Part of Man; whereby the Mind may in ſome meaſure, be deprived of its Freedom, and the Memory grow ſlower.

3. Nothing can be more proper to cauſe or keep up the Indiſpoſition, that goes commonly by the Name of *Vapours*. To apprehend this, it muſt be obſerved that this Illneſs ought not to be aſcribed to any Fumes, that riſe ſuddenly from the *Abdomen* to the Brain; ſince there is no Paſſage through which thoſe pretended Fumes can aſcend from the lower Region of the Body to the Head, and produce the ſudden Storms that are called *Vapours*; but it ought to be imputed to convulſive Motions excited by acrimonious Humours, or by the violent ſtriking of ſome corrupt Spirits that prick the Nerves. Which being ſo, as none will deny that know never ſo little the Structure of the Body, and have enquired into the Cauſes of the Symptoms obſervable in that Diſeaſe, it will be an eaſy thing to ſhew how the frequent

quent uſe of Tobacco may occaſion the Illneſs I ſpeak of.

The nice Membrane of the Noſtrils, being continually pricked by the acrimonious Salt of Snuff, conveys its Motion to the Membranes of the Brain, and, through a neceſſary Dependence, ſhakes all the nervous Parts of the Body and all the *Viſcera*; which does ſo frequently happen, that the leaſt Occaſion is ſufficient to raiſe in thoſe Parts the Motion they are uſed to. That the Communication of the Membranes of the Noſe with the Nerves of the *Viſcera*, may be the Cauſe of ſo many Diſorders, is a Matter of Fact no body will doubt of, conſidering what happens every day in the quick Symptoms of the Hyſterick Paſſion, and thoſe of Melancholy; ſince the ſlight Impreſſion of a pleaſant Odour will immediately produce them, and they are as quickly deſtroyed by the Impreſſion of an unpleaſant Smell. 'Tis to this Cauſe (I repeat it again) that the Illneſs, ſo well known by the Name of *Vapours*, ought to be aſcribed: that diſorder of the *Viſcera* is occaſioned by convulſive Motions, ſo that the Fibres and Membranes, of which thoſe *Viſcera* are compoſed, being contracted by the Action of ſome Acids, or ſhrinking by the Acrimony of ſome ſharp Juices, or being agitated by the Violence of ſome corrupt Spirits that ſtrike upon them, grow ſhorter, and by a ſucceſſive ſhaking communicate their convulſive Motion, not only to all the Membranes of the other Parts, which have a Communication by the Nerves, but alſo to the *dura* & *pia Mater*, which they violently ſhake, and conſequently to the Brain, which they preſs by the Contraction of thoſe two Membranes that cover it. But becauſe thoſe Symptoms are much more eaſily excited in Organs, that are already diſpoſed to a Convulſion by many Irritations, one may eaſily apprehend that the continual Emotion, occaſioned by a frequent uſe of Tobacco, may in ſome Tempers diſpoſe the Nerves to convulſive Motions in ſuch a manner, that the leaſt Occaſion, whether it be a pricking Humour, or a

ſubtil

subtil Smell, will be able to produce those convulsive Motions, that are called *Vapours*.

4. Those Parts of the Body, that are so frequently agitated, slacken, and at last lose their Spring; the Fibres of which they consist, undergo so many contrary Motions, shrink and stretch themselves so often with Violence, that if they do not break, they quickly relax: Then they fall one upon another; the small Cavities of the Conduits are no longer kept up; the Vaults sink; the Pores are stopt; the Passages that were open, begin to be obstructed, and prevent the Circulation of the Blood and Spirits. This Disorder hinders the Parts from recovering a new Substance, in the room of that which they lose every Day; the Blood coming out of the Arteries, does not so easily return into the Veins; the Members being deprived of Nourishment, sink under their own Weight; and the whole Body falls at last into a languishing Condition.

5. Tobacco contains a narcotick Sulphur, as I have observed; and therefore when it is too much used, and when the Fibres of the Nerves, being frequently shaken by the acrimonious Salt of that Plant, begin to slacken, the narcotick Sulphur I speak of, must needs stick to those Fibres, (as being better disposed to receive it) benum them, fill up the Nerves, and consequently stop the Passage of the Animal Spirits; Which will cause Tremblings, and bring beforehand almost all the Inconveniences of old Age. To understand this, it ought to be observed, that the Sulphur of Tobacco is of the Nature of Opium, which, contrary to other Sulphurs, equally dissolves in Oil, in spirituous and salt Liquors, and in Water. Wherefore the Sulphur of Tobacco, getting into the small Conduits of the nervous Fibres, must needs be dissolved by the Lympha, or the Spirits it meets; so that when any one takes too much Tobacco, the branched Particles of that Sulphur being disengaged from its Salt, must necessarily entangle one another, and stop

the Conduits wherein they happen to be engaged. Whereupon the Animal Spirits are no longer able to get through that Sulphur, unleſs we ſuppoſe a ſufficient Quantity of Spirits to overcome thoſe Obſtacles; which can hardly be expected, when a frequent uſe of Tobacco does continually afford new Sulphurs that ſucceed one another. The Conduits of the Fibres will be therefore ſtopt to ſuch a degree, that the Animal Spirits, though never ſo plentiful, will have no Paſſage through them, and the benummed Nerves will be no longer quickened. And indeed, 'tis obſervable, that moſt young People, who take too much Tobacco, are ſubject to Tremblings, and that in the Flower of their Years they are generally troubled with the Infirmities of old Age.

6. The frequent driving out of a ſuperfluous Moiſture will quickly deprive a Man of that which is neceſſary. The Lympha being too frequently excited to come out, leaves the Maſs; and then the Fibres of the Blood, being deſtitute of the Humour that ſerved them for a Vehicle, entangle one another, loſe Part of their Motion, and ſometimes ſtop in ſuch a manner, as to hinder the Circulation; which may occaſion ſuffocating Diſeaſes, and ſometimes a ſudden Death.

7. Laſtly, ſuppoſing all the Inconveniences abovementioned to be groundleſs, it muſt be granted, that the frequent uſe of Tobacco will ſpoil the Ferment of the Stomach; and conſequently, being prejudicial to Digeſtion, it will be ſo to the whole Body. It is no difficult thing to apprehend how the Exceſs of Tobacco may ſpoil the Ferment I ſpeak of, ſince that acrimonious Salt, or that narcotick Sulphur being mixed with it by the Spittle, may eaſily change its natural Quality.

ARTICLE

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Article LXXIII.

A Fourth EXTRACT of the National Synods of the Reformed Churches of France. (The third Extract may be seen in Art. LXIII.)

The eighteenth National Synod held at Rochelle, *in the Year* 1607.

1. THIS Synod made a very severe Decree against those Monks and Priests, who having embraced the Protestant Religion, returned to the Church of *Rome*, and then came over again to the Reformed Religion.

" Those who have been Monks or Priests, and after they have professed the Truth, return to their " Vomit, and having abjured again the Popish Errors, desire to be allowed to make Probation-Sermons, in order to be admitted to the holy Ministry, shall not be permitted to make any Exercise of Divinity, before they have shown their Repentance for the Space of ten Years; and then they " shall not be admitted to the holy Ministry, but by " the Advice of a National Synod. *Pag.* 311.

2. " Those, who shall light upon a Writing concerning a certain Demoniack cured at *Soure*, are desired to suppress it. *P.* 313.

3. " His Majesty, (since the Decree above mentioned, concerning *Antichrist*, and the Impression of " that Article in our Confession) having informed

" us by the Deputies sent to him, and again by M. " *de Montmartin*, that the Publication of the said " Article would be unacceptable to him; the As- " sembly has ordered that the Impression of it shall be " stopt, provided that no Body be molested and pro- " secuted for the Confession of that Doctrine, preach- " ed and maintained by Word of Mouth or in Wri- " ting; and that his Majesty shall be intreated not " to suffer any one to be brought into trouble for " the Impression already made, or for having in his " hands some Copies already printed." *P.* 314, 315.

4. " M. *Vignier* is desired to take Pen in Hand, " in order to write at large upon *Antichrist*; and to " bring or send his Work to the next National Sy- " nod. *P.* 316.

5. *John Plantavit*, Minister of *Beziers*, who turned Ro- man Catholick, appears here in the *List of the Ministers guilty of Apostasy*. He was a learned Man, and proved a great Enemy to the Protestants. *Ibid.*

6. " Upon the Proposal of the Deputies of *Poitou*, " concerning those Men who being married, and made " impotent by Witchcraft, have parted with their " Wives; whereupon their Wives have got other " Husbands, and the Husbands have got other Wives: " The Question is, whether they may be admitted " to the Peace of the Church? The Assembly refers " that Case to the Judgment of the Province, which " may more particularly examine all the Circum- " stances of the said Marriages. *P.* 330.

The nineteenth National Synod held at St. Maixent *in the Year* 1609.

1. " Upon the 14th Article (*of the Confession of Faith*) " the Provinces are desired to come ready to the next " Synod, in order to resolve whether it be expedient " to strike out the particular mention of *Servetus's* " Heresies,

" Hereſies, and to be contented with a general De-
" teſtation of his Errors, becauſe they ſeem now to
" be wholly buried in Oblivion. The Province of
" *Burgundy* is alſo deſired to confer about it, with the
" Paſtors and Profeſſors of *Geneva*, *Pag.* 357.

2. " The *Confeſſion of Faith* being read word for
" word, and thoroughly examined, has been appro-
" ved with a common Accord, and ratified by all the
" Deputies, who have promiſed and ſworn before
" God, both in their own Name, and in the Name
" of their Provinces, to teach and adhere to it invio-
" lably. *P.* 357. The ſame was done afterwards
by ſeveral Synods.

3. " In the 27th Article of the 4th Chapter (*of the*
" *Eccleſiaſtical Diſcipline*) upon the Demand of the
" Province of *Xaintonge*, the Aſſembly does not think
" fit to inſert again theſe Words, *to ſet up May-poles*;
" Nevertheleſs, the Churches are ordered to proceed
" by all ſorts of Cenſures againſt thoſe who do it out
" of Superſtition, or in a diſorderly and licentious
" manner, *P.* 360.

4. " Upon the Propoſal of the Province of *Anjou*,
" that it were expedient to name ſome Perſons in the
" Provinces, who ſhould prepare themſelves upon all
" Controverſies, eſpecially upon ſome in each Pro-
" vince. The Aſſembly approving that Propoſal, has
" diſtributed the Controverſies to the Provinces, as
" follows. To *Poitou*, *de Verbo Dei Scripto & non Scrip-*
" *to*. To *Xaintonge*, *de Eccleſia & Conciliis*. To the
" Province of *Anjou*, *de Chriſto*, & *Pontifice Antichriſto*.
" To the Provinces of *Orleans*, *Berry*, &c. *de Miniſtro-*
" *rum Vocatione*, *Gradibus*, & *Clavium Poteſtate*. To
" the Iſle of *France*, *de Monachis*, *Clericis* & *Laicis*. To
" *Provence*, *de Limbo Patrum*, *Infantium*, & *Purgatorio*.
" To *Normandy*, *de Sanctorum Beatitudine*, *Invocatione*,
" *Reliquiis*, *Templis*, *Angelorum Hierarchiis*, *Cultu*, *Miniſ-*
" *terio*, &c. To the *Upper Languedoc*, *de Sacramentis*
" *in Genere*, & *de Veris in Specie*. To the *Lower Guienne*,

" *de Sacrificio & Missa Pontificia.* To *Burgundy, de quinque falsis Sacramentis Pontificiorum, ubi & de Indulgentiis & Jubileo.* To the *Lower Languedoc, de Statu Primi Hominis, Peccato & Causa Peccati.* To *Bretagne, de Peccato Originali, Lege, & Legis Impletione.* To the *Vivarez, de libero Arbitrio & Prædestinatione.* To *Dauphine, de Justificatione, bonis Operibus & Meritis, in Genere & in Specie.* The Provinces shall pitch upon such Persons as are well qualified for those things, and shall enjoin them to apply themselves to that Study, that they may be ready, whenever there is Occasion, to dispute with our Adversaries upon those Matters. *P.* 376, 377.

5. " —— Upon the Question proposed by the said Church (*the Church of* Metz) *the Assembly* declares, that the Pastors of great Congregations, not being able to distribute the Cup to every body, ought to require from the Elders, who distribute it by their Order, not to speak to the People; and that the Pastors only shall speak during the whole Distribution of the sacred Symbols; that it may clearly appear that the Administration of that Sacrament belongs only to their Ministry." *P.* 387. See the next Synod, *P.* 415. *Art.* XXII.

The twentieth National Synod held at Privas *in the Year* 1612.

1. " Upon the 14th Article (*of the Confession of Faith*) wherein mention is made of *Servetus*'s Heresies, some having desired that this Specification should be left out, because the said Heresies are in a manner buried in Oblivion; and the Deputies of the Provinces, according to the Order of the national Synod of St. *Maixent*, having reported the Opinion of their Provinces upon that Subject; it is thought fit to leave out nothing in that Article, in order to preserve the Unity of Doctrine among us, and to prevent all manner of Errors from creeping into our Churches, &c. *P.* 389.

2. " Accord-

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2. "According to the Resolution of the national "Synod of St. *Maixent*, the Provinces are enjoined, "upon Pain of Censure, to have a watchful Eye "over those Pastors, who do not preach a sound "Doctrine, or who use some Expressions contrary to "the Simplicity of the Scripture, or *Latin*, *Greek*, and "*Hebrew* Sentences, and intermix their Sermons with "too many profane Histories, &c. P. 403, 404.

3. "The Provinces are desired carefully to collect "the Histories of those Pastors, and other Faithful, "who in these latter times have suffered for the "Doctrine taught by the Son of God: And those "Memoirs shall be sent to *Geneva*, that this Collection "may be published, and added to the Book of our "Martyrs. P. 420.

4. "—— The General Deputies are enjoined.... "most humbly to beseech *their Majesties*, to dispense "them from the Necessity imposed upon them (with "greater Severity than has been done heretofore, and "even against the Liberty of Conscience granted "them) to call themselves of the *Pretended Reformed* "Religion; rather chusing to undergo the greatest "Punishments, than to condemn their Religion with "their own Mouth..... P. 425, 426.

The Excommunication of *Jeremiah Ferrier*, Pastor and Professor of the Church and Academy of *Nimes*, has been inserted at the End of this Synod. That Man "despised the Discipline, spoke several injurious Words against Ecclesiastical Assemblies, expressed too great a Love for this present World, "had recourse to base and unworthy Means, committed enormous Rebellions against the holy Order "instituted by God, entirely forsook the Sacred Ministry, and protested upon his Oath that he renounced it.

The

The Sentence of Excommunication.

" For these Causes, we Pastors and Elders of the " Reformed Churches of the *Lower Languedoc*, Depu- " ties of that Province, with the Pastors and Elders " of this Church, (of *Nimes*) acting in the Name of " the *Colloque* of the *Lionnois*, and authorised by the na- " tional Synod of *Privas*, declare that the said *Jeremiah* " *Ferrier* is a scandalous, incorrigible, impenitent, and " undisciplinable Man. Wherefore, having invoked " the Name of the living and true God, in the Name " and Power of our Lord Jesus Christ, through the " Direction of the Holy Ghost, and by the Autho- " rity of the Church, we throw, and have thrown " him out of the Society of the Faithful, that he " may be delivered up to Satan. We have, and we " do cut him off from the Communion of Saints, de- " claring that he ought no longer to be reputed a " Member of Jesus Christ, nor of his Church, but " looked upon as a Heathen and Publican, a pro- " fane Man, and Despiser of God. And therefore " we exhort and enjoin the Faithful, in the Name of " our Master, not to converse any longer with that " Son of *Belial*; but to depart from him, in hopes " that this Judgment and Separation, for the De- " struction of the Flesh, may perhaps save his Soul, " and make him afraid of that great and dreadful " Day, on which the Lord will come with thousands " of his Saints, to give Judgment, and convict Sin- " ners of their Crimes and Impieties, and all wick- " ed Persons of the pernicious Designs, ill Words, " and abominable Actions they shall be guilty of " against God and his Church. *Amen.*

" Cursed be he, who does the Work of the Lord " negligently. *Amen.*

" If

" If any one does not love the Lord Jesus Christ, " let him be *Anathema, Maranatha.* Amen.

" Come, Lord Jesus, come. *Amen.* Pag. 461 & 464.

This Extract is the last of the first Volume. I shall perhaps give an Account of some remarkable things contained in the second Volume.

See the fifth Extract in the third Volume of these Memoirs, Art. VI.

ARTICLE LXXIV.

DRESDEN.

M. *Pippingius* has published XXVII Dissertations of M. *Seligman* his Father-in-Law, relating to History, Philosophy, and Divinity.

D. Gottlob Friderici Seligmanni Exercitationes Academicæ Historico-Philosophico-Theologicæ, è Museo Henrici Pippingii, D. Dresdæ. 1711. *in* 8vo.

The Xth Dissertation concerns those Men, who are said to live in Water. In the XIth, the Author treats of the Power of Imagination. The XVIth runs upon Political Tricks, and this old Saying, *Imperare est legitime fallere populum.* In the XXIst, the Author attacks those who are called *Free-Thinkers.* In the XXIId, he proves the Existence of God against the Atheists.

LEIP-

LEIPSICK.

M. *Acker* has publiſhed another Book, entitled,

Franciſci Petrarchæ Vita ac Teſtamentum: Emendavit multis locis, notis ac ſingularibus quibuſdam auxit Jo. Henricus Acker. Rudolſtadii. 1711. *in* 8vo.

This Book contains, 1. A Letter of *Petrarch*, wherein he gives an Account of his Life and Studies. 2. The Life of that Poet, written by *Squarzaſchi*, a Profeſſor of *Venice*. 3. His laſt Will. M. *Acker* has added ſeveral Notes and curious Obſervations.

FRANCFORT.

DR. *Behrens* has put out a Treatiſe, ſhewing the right Method of preſerving one's Health.

Selecta Dietetica, ſeu de recta ac conveniente ad Sanitatem vivendi ratione Tractatus: Autore Conrado Barthold Behrens, Philoſ. & Med. Doctore, inque Leopoldina Naturæ Curioſorum Societate Eudoxo. Francofurti, 1710. *in* 4to.

The Author treats of the Air, Food, Exerciſe, Sleep, and every other thing that may conduce to Health. Beſides, he explains the Cauſes of Diſeaſes, and ſhews how they may be avoided: He alſo diſcourſes of the uſe of hot and mineral Waters. His Book conſiſts of XI Sections. In the firſt, he treats of the Air: In the ſecond, third, and fourth, of Meat, Drink, *&c.* In the fifth, of Exerciſe: In the ſixth, of the Paſſions of the Soul: In the ſeventh, of Sleep: In the eighth, of Evacuations: In the ninth, of mineral Waters: In the tenth, of hot Waters: In the eleventh, of the Regimen proper for Children, Men of Letters, old People, Women with Child, ſick Perſons, and thoſe that are on the mending hand.

PARIS

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PARIS.

Father *de Carrieres* has publiſhed at *Rheims* a literal Commentary upon the New Teſtament.

Commentaire Literal ſur le Nouveau Teſtament de Notre Seigneur J. C. inſeré dans la Traduction Françoiſe, avec le Texte Latin à la marge. Par le R. P. de Carrieres, Prêtre de l'Oratoire de Jeſus. A Rheims. 1710. Five Volumes in 120.

This Commentary conſiſts of ſome Words added to the Text, but printed in a different Character, that the Readers may not confound the Work of the Commentator with that of the ſacred Writers. To give a Notion of the Author's Performance, here follow ſome Examples taken from the firſt Chapter of St. *Matthew's* Goſpel, Ver. 5. " And Salmon begat Booz " of Rahab, *an unchaſt Woman, whoſe Life was ſaved at the* " *taking of* Jericho, *where ſhe was born.* And Booz be- " gat Obed of Ruth, *a Moabite*, and Obed begat Jeſſe. " 6. And Jeſſe begat David the King, and David the " King begat Solomon of her that had been the Wife " of Urias, *an Officer of his Troops, whom he cauſed to be* " *put to Death, that he might conceal the Adultery he had* " *committed with her, and marry her.* Ver. 18. Now " the Birth of Jeſus Chriſt was on this wiſe: When " as his Mother Mary was eſpouſed by Joſeph, before " they came together, *and without ceaſing to be a Virgin*, " ſhe was found with Child *by the Operation* of the " Holy Ghoſt. Then Joſeph her Husband *was very* " *much ſurpriſed at her being with Child; but* being a juſt " Man, and not willing to † defame her *by accuſing* " *her of Adultery, nor to countenance that Crime by living* " *with her, he* was minded to put her away privily, " *and without any Noiſe.*

ARTICLE

† In the *Engliſh* Tranſlation, 'tis *to make her a publick Example.*

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Article LXXV.

A CONTINUATION of the Extract of the Supplement to the Observationes Halenſes, *mentioned in* Art. LXV.

VII. THE ſeventh Diſſertation of the Supplement to the *Obſervationes Halenſes* concerns the tragical Death of *Arius*. *De Arii morte.* The Author begins this Diſcourſe with ſome Reflexions upon Miracles. "Whenever, ſays he, any one pretends to work Miracles, 'tis the Duty of all Men to "ſtand upon their guard, for fear of being deceived. "Miracles ought to be ſuſpected at all times, unleſs "they be grounded upon a plain and undeniable Teſtimony; for it appears from eccleſiaſtical and profane Hiſtory, that there have been ill Men in all Ages, who impoſed by that means upon unwary People. 'Tis certain that Miracles have a greater Influence upon the bulk of Mankind, than the moſt ſolid Arguments. Men are eaſily moved with ſenſible things; whereas thoſe that require Thought and Judgment, make no great Impreſſion upon them. Beſides, 'tis to be obſerved that thoſe Men, who were not able to prove their Doctrine, had frequently recourſe to Miracles: The Diſpute of *Hillel* with *Sammai* concerning Divorce, mentioned by Mr. *Selden*, will afford a remarkable Inſtance of it. I ſhall make it appear, upon another Occaſion, that the *Batkol* among the *Jews*, under the ſecond Temple, was a mere Impoſture; and it cannot be proved that God did ever give any Anſwer in that manner. I add that he never ſuſpends the Laws of Nature, but when there is an abſolute neceſſity for it.

After

After these Reflexions, the Author proceeds to examine what is said of the Death of *Arius*. That Heresiarch, having been anathematised by the Council of *Nice*, pretended to repent of his Error, and desired to be reconciled to the Church. *Constantina*, Sister of *Constantine* the Great, and *Eusebius* Bishop of *Nicomedia*, appeared very zealous for him. A Synod, chiefly composed of the Followers of *Arius*, met at *Constantinople*; but *Alexander*, Bishop of that City, refused to admit him to the Peace of the Church. At last a Day was appointed for the Reconciliation of *Arius*. Whereupon Bishop *Alexander* remained all the night prostrated before the Altar, beseeching God to take away his Life, that he might not see a Wolf in the Church. *Eusebius* went to Court very early in the Morning to fetch *Arius*, who came from thence on horse-back, and well attended with his Friends. But as he was riding through the City, in the presence of a vast Crowd of People, he wanted to ease himself; and being told that there was a publick House of Office behind the *Forum* of *Constantine* near the Market, he went to it, and immediately voided his Guts with the Excrements. The Company grew impatient; *Eusebius* himself went to him, and bad him rise and come away chearfully. But perceiving that he was dead, he retired in great confusion. Whereupon the Synod was dissolved; and the Death of *Arius* was generally looked upon as a divine Punishment inflicted upon him for his Heresy.

Our Author undertakes to prove that this History is a mere Fable. He declares that he does not pretend to justify the *Arian* Doctrine; but he thinks it necessary to shew, in the first place, that the *Arians* were not so wicked as they have been represented; and that the Orthodox were worse than they, and occasioned all the Disturbances in the Church. "Is it not true, *says he*, "that *Alexander*, Bishop of *Alexandria*, began the Quar-"rel? Why did he make such a noise for a single Er-"ror, into which he led *Arius* by his ridiculous Dis-"putes? The Emperor *Constantine* did not approve that "Controversy, and looked upon it as a thing of no "mo-

" moment. Every body knows what paſſed in the " Council of *Nice*. In ſhort, Biſhop *Alexander* was " not able to anſwer the Arguments of *Arius*; and " therefore being afraid of loſing his Credit with the " People, he charged *Arius* with a horrid Hereſy. " There is no ground from the holy Scripture for Chri- " ſtians to raiſe ſuch Tumults about the Word ὁμοού- " σιος. It does not appear that our Saviour did ever " command to perſecute Hereticks, even the worſt ſort " of them. How can therefore any body juſtify, and " even excuſe the Method that was taken againſt the " *Arians*? I own the *Arians* did not ſpare the Orthodox; " *cuneus cuneum trudit*. The Orthodox were the Aggreſ- " ſors, they expelled the *Arians* from the Church: " The *Arians* defended themſelves, and uſed their Ene- " mies as they had been uſed by them.

The Author adds, that M. *Arnoldus* has plainly made it appear in his eccleſiaſtical Hiſtory, that the Orthodox were very violent in the fourth Century; and that what they did againſt the *Arians* was altogether inconſiſtent with the Rules of Juſtice and Charity. From whence he infers, that 'tis highly improbable that God ſhould have wrought a Miracle in favour of Biſhop *Alexander*, whom he calls a very proud and wicked Man, by puniſhing *Arius* with ſuch a violent Death.

The Author affirms, that *Arius* was not an impious and profligate Man, but rather modeſt, and of an exemplary Life; and that therefore he did not deſerve ſuch a tragical Death. If it be ſaid, that his pernicious Hereſy deſerved temporal and eternal Puniſhments: He boldly denies it. " Hereſy, ſays he, damns " no body. God will not puniſh a Man for an Er- " ror about a Myſtery: He ſearches the Heart, and " not the Brain. A true Faith rather appears by a " holy Life, than by a right Notion of a Doctrine. " Beſides, the Error of *Arius* was not extremely dan- " gerous. He did not deny that Chriſt was God: He " worſhipped him, and acknowledged him to be the " Redeemer of the World. His Error conſiſted in " main-

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" maintaining, That Christ was not equal with the " Father; but he was sincere in his Assertion, and " the Orthodox contributed to his Heresy by bringing " the pagan Philosophy into Christianity. Men are " naturally apt to fall into Errors, especially about ab- " struse and mysterious Doctrines. The Orthodox " themselves have not always a right Notion of My- " steries: Nay, it might be easily demonstrated, that " most Men are grosly mistaken in their Notions about " Religion, and yet zealously maintain them like so " many divine Truths. Why then do they not void " their Guts, as well as *Arius*? Or why are they not " punished some other way by the Hand of God? If " I may be allowed to speak the Truth, God never " works any Miracles for speculative Errors. The " Miracles of *Moses*, Christ, and his Apostles, were " not wrought for mere Speculations, but to promote " the publick Good, and for the Salvation of Men. " God works no Miracles in vain. From whence it " follows that many other Miracles, mentioned in " ecclesiastical History, are mere Fictions.

Can any thing be more ridiculous, says our Author, than to say that *Arius* voided his Guts? How can such a thing be done? *Socrates* adds a new Absurdity to this Story; for he says that *Arius* voided not only his Intestines, but also his Spleen and his Liver. 'Tis true, *Hoffman* and *Schenckius* pretend, that the Liver and Spleen may be voided through the *Anus*; but *Kerckringius* has demonstrated the contrary. If it be said that King *Joram* died in that manner, as we read in the second Book of *Chronicles*, the twenty first Chapter, the Author answers that this Passage is capable of several Interpretations, as one may see in *Bartholinus de morbis Biblicis*.

In the next place, the Author enquires into the Origin of that Fiction, and does not scruple to charge it upon St. *Athanasius*. That Father, says he, invented that Story in his Epistle to *Serapion*, and was blindly followed by others. But his Authority can be of no

Weight, since he was a professed Enemy to the *Arians*. Can any one rely upon the Testimony of a partial Man in a thing that is altogether incredible? Several ancient Writers say nothing of the tragical Death of *Arius*. *Eusebius*, St. *Jerome*, *Sulpicius Severus*, and others, are wholly silent about it.

The Author proceeds to observe, that Historians do not agree about the Death of *Arius*. Some say he died before the Council of *Nice*. (*Epiphan. hær.* 69.) Others will have it, that he departed this Life under the Reign of *Constantius*. (*Ruffinus*, l. 1. c. 2.) Others place his Death in the thirtieth Year of the Empire of *Constantine* the Great. (*Socrates*, l. 1. c. 6.) Lastly, others affirm that *Arius* was poisoned by the Orthodox. (*Sozom.* l. 2. c. 30.) Why then, says the Author, is St. *Athanasius* the only Writer credited upon this Occasion, since the thing is differently reported by others? His Answer to that Question is this, *Scilicet quia Nostratis fabulis, ac falsis miraculis magis fauent quam veritati.*

Some learned Men look upon the tragical Death of *Arius* as a mere Fable. *Isaac Vossius* (*Observat. ad Pompon. Melam.* p. 265.) calls it a fictitious Story. *Valesius* says it was another *Arius*. *Spanhemius* rather chose to suspend his Judgment about it, than to be positive in the matter. As for M. *Arnoldus*, he hardly believes ten Miracles in a hundred; and therefore 'tis no wonder he calls this Story an Imposture. Our Author, not contented with these Observations, goes on thus: "And indeed Ecclesiastical History contains hardly any thing but Tricks and Impostures. False Miracles are to be found in every Page. The Monks have filled History with so many Fables and Fictions, that 'tis a difficult thing to discern the Truth. There are still many Miracles and Relations, that are believed, even by Men of Sense; but they ought likewise to be reckoned among the *Arcana Status Clericalis*." *Et sanè ita est: Historia Ecclesiastica nil fere nisi fraudes ac technas Orthodoxorum monstrat. Falsa enim acula utramque ibi faciunt paginam. Figmenta vero & Mona-*

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Monachorum fabulæ adeo historiam compleverunt; ut præ illis verum vix verni queat. Multa restant miracula ac relationes, quæ quidem ab emunctioris etiam naris hominibus adhuc creduntur, sed itidem ad Arcana Status Clericalis pertinent: The Author reckons among the false Miracles mentioned in this Passage, what is said of St. *John* the Evangelist, that being thrown into a great Kettle full of boiling Oil, he came out of it as sound as he was before; and what is reported of the *Legio Fulminatrix*. To which he adds the famous Prophecy of *John Huss*, concerning *Luther*; and the Voice which St. *Augustine* is said to have heard, *Tolle, lege*. Lastly, he denies what we read of the Cure of so many Demoniacks in the second and third Centuries; and promises to enlarge upon all those things in a proper time.

VIII. The Design of the eighth Dissertation, is to shew that we don't know our Bodies. *Nescire homines quid sit corpus humanum.* The Author examines the several Definitions of a human Body, that are to be found in ancient and modern Philosophers, and undertakes to prove that they are all false or imperfect. He pretends, that the Definition of the *Cartesians* is grounded upon a false Principle; and maintains, that our Ignorance of human Bodies proceeds from want of knowing the Mechanism and the true Use and Design of the several Members and Organs of which they are composed. I don't think it necessary to give a larger Account of this Dissertation.

IX. The ninth concerns Tithes, *De Decimis*. The Author complains that the Protestant Divines and Civilians, who have writ upon this Subject, transcribe the *Roman-Catholick* Writers without any Judgment. He excepts Mr. *Selden*, whom he calls an incomparable Man; and says he is the first, *qui hic desipere desiit*. I shall observe that the Author appears very much pleased with the Clergy: The Readers will judge of it by the following Passage. "Scilicet quoties ma-
"teria occurrit, quæ Clero favorabilis est, toties craf-
"fissimis erroribus inquinata est. Theologi seu fax &

" tuba in fingendo præeunt: Jureconsulti, piæ illæ & " superstitiosæ animæ, magna devotione insequuntur " pecorum videlicet ritu, non quo eundem est, sed " quo itur." He adds, that Tithes bring so great an Income to the Clergy of the Church of *Rome*, that it is no Wonder they are so zealous for them. The *Lutheran* Clergy have but few Tithes, says the Author †; which makes them uneasy; and therefore 'tis an usual thing for them to insinuate, that Tithes are grounded upon the Law of Nature: But all their Insinuations prove insignificant, because the Laity will not let go their hold. He adds, " There is hardly any Clergy " poorer than ours are; and more careful to assert " the *Jus Divinum* of Tithes." *Nemo fere majori paupertate laborat, quam Clerus noster; & nemo tam anxiè & diligenter decimarum necessitatem ex jure divino positivo deriVat.*

Many Authors have asserted that Tithes, or the tenth part of all the Product of the Earth, ought to be paid to the Clergy; and that it is a Duty grounded upon the Law of Nature. But our Author denies it; and asks, whether this Law is imprinted in the Hearts of all Men, *That the tenth part of every thing ought to be bestowed upon the Clergy?* His next Words are very harsh: * *Quid juri naturali cum Cleritis?*

Others alledge only a positive divine Law, on which they build the Necessity of paying Tithes to the Clergy;

† He is a *Lutheran*.

* It cannot be denied, that many Clergymen may justly be censured upon several accounts; but those Persons, who make it their business to reflect upon the Clergy in general, transgress the rules of Charity, and cannot be reckoned among moderate Men, though they generally profess a great Moderation. All Ecclesiasticks, who discover a true Sense of Christianity, and endeavour to inspire it into those that are committed to their pastoral Care, deserve the Esteem of all good and wise Men, and ought to be highly reverenced.

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gy; which was the Opinion of *Grotius*, (Lib. I. c. 1. *de Jure Belli & Pacis.*) Two Passages are quoted out of *Genesis* to this purpose. We read in the fourteenth Chapter, that *Abraham* gave the tenth part of his Booty to *Melchisedec*, King of *Salem*, and Priest of the most High God. Our Author maintains, that *Abraham* did it not in Obedience to a divine Command, but of his own Will, to oblige King *Melchisedec*, or rather to pay Homage to that King. What *Abraham* did, upon such an Occasion, can be no Law for any body else.

The second Passage is in the twenty eighth Chapter of *Genesis*, where 'tis said that *Jacob* made a Vow to God, and promised to give him the Tenth of all that he should be blest upon him. Our Author says, the true Sense of those Words is only, That *Jacob* vowed to sacrifice to God the tenth Part of his Flocks; and he adds, that the Example of that Patriarch cannot be alledged to prove the Necessity of paying Tithes to the Clergy.

After these Observations, he enquires into the Origin of that Custom; and thinks it highly probable, that most Nations paid Tithes to their Gods and Magistrates before the Time of *Moses*; for which he refers the Reader to Dr. *Spencer*, and expresses a great Admiration for that learned Man. 'Tis certain, says he, that the *Persians*, *Arabians*, *Chaldeans*, *Greeks*, and *Romans*, did always offer Tithes to some Deities. That Custom did not proceed from the Laws of the *Hebrews*, but was much more ancient. Our Divines and Critics, continues he, derive the Customs of the Heathens from the *Jews*, pretending that the Devil is the Ape of the Deity. The learned *Huetius* is very fond of that Notion. If one may believe him, *Samson* is the *Hercules* of the Heathens; *Noah* is their *Janus*; and the Golden Age, mentioned by the Poets, denotes the State of Innocence of our first Parents. Our Author declares, that such an Assertion is not only groundless, but highly improbable. The Heathens, says he, were profest Enemies of the *Jews*; how then can any

one believe that they borrowed their Customs from them? Nay, the Action of *Abraham*, abovementioned, plainly shews, that the Custom of offering the tenth part of what one had, was already in use in the Time of that holy Man. 'Tis true, many Divines pretend, that *Abraham* was the first who did it; and that this Custom was generally practiced in his Imitation. But, says our Author, how can any one believe, that the Action of a private Man should have been imitated by so many Nations, and at so great a Distance from one another?

Having endeavoured to prove, that the Custom of paying Tithes was observed in most Countries before the Time of *Moses*, he believes that God introduced it among the *Israelites* for three Reasons. 1. To hinder his People from offering them to the false Gods. 2. To make the *Israelites* more sensible that he was their true and only King, by paying such a Tribute to him. 3. That the *Levites*, who had no share allotted to them in the Division of the Land of *Canaan*, might have an honourable Maintenance to discharge the functions of their Ministry.

I shall add, that the Ministers of the new Covenant are not less worthy of an honourable Maintenance; and that Tithes are, in my Opinion, the most proper way of providing for the Clergy of a National Church.

XLV. I need not give a particular Account of the following Dissertations. The tenth is entitled, *De imputatione malarum actionum, a sacerdotibus Scholasticis purgata & vindicata.* The eleventh is a Dialogue between *Barbarus* and *Politianus*; wherein the Author examines, whether Men of Letters study to get a Livelihood: *An literarum studia sint de genere quæstuosarum, inter Barbarum & Politianum.* The eleventh Chapter of the Prophet *Isaiah* makes the Subject of the twelfth Dissertation. The Author pretends, that it ought to be understood of *Ezechias* in the literal Sense; and looks upon that King as a Type of those Princes, who endeavour to reunite

reunite the different Sects of Christianity: *De Hiskia dissidentium religionum pacificatorium typo.* There are several good Observations in this Discourse. The thirteenth Dissertation contains an Account of a Custom practiced at *Hall*: *De Panibus Civilibus Palatinis Scabinatus Hallensis.* Lastly, the Author of the fourteenth Dissertation undertakes to shew, that Men do not know their own Souls. *Nescire Animalia rationalia, quid sit Anima rationalis.*

ARTICLE LXXVI.

TUBINGEN.

M. *Jäger*, Professor of Divinity, Chancellor of this University, Chaplain to our Duke, and Abbot of *Adelberg*, has published a new Edition of *Grotius*'s Treatise *de Jure Belli & Pacis*, illustrated with Theological, Moral, and Political Observations. The Author undertakes to vindicate *Grotius* against those Divines, who have ascribed to him several Opinions which he never thought of. The Readers will find in this Work many Theological Questions learnedly discuss'd by M. *Jäger*. His Morality is built upon a solid Foundation, tho' he has got some Adversaries in *Saxony*, who do not approve his Doctrine concerning this Question, *An Polygamia Jure divino sit prohibita?* He has also very carefully treated several Things relating to Politicks.

The second Part of his *Ecclesiastical and Political History* (*See an Account of the first Part in the first Volume*, Art. XCIV.) will contain, among other things, a Relation of what concerns the pretended Prophets in *England* and *France*; an Historical Account of the Mystical Theology of *Petrucci* and others; and the History of *Quietism*.

A Treatise of the same Learned Divine, entitled *De jure Summarum Potestatum circa Sacra*, will come out in a few Days. The Author believes that the Doctrine of Passive Obedience is more acceptable to God, than the contrary Opinion; and does not ascribe a greater Power to the Clergy, in Matters of Religion, than that of the Episcopal Clergy in *England*.

AMSTERDAM.

AN Anonymous Writer has published several Reflexions upon the Manners of our Age.

Reflexions Morales, Satiriques & Comiques, sur les Moeurs de notre Siécle. A Cologne, 1711. in 8vo.

This Book contains several Characters, whereby the Author endeavours to expose the Vices and Follies of Men. Many of those Characters are well turn'd, and agreeably expressed. Here is a Specimen of his Performance.

" A Man, who wears good Cloaths, fine Linnen, " and a long stately Perrwig; who follows the Fa- " shion even to a Scruple; who stands upright, and " has an easy way; who walks nimbly, takes and of- " fers Snuff to every body about him; who dances " well, sings methodically, plays at several Games, " swears now and then to enliven his Discourse; who " tells what he has done in his former Years, and " does it with a good Grace; who wants no Memo- " ry; who has *Boileau* at his Fingers end; who knows " something of *Moliere*, and some Jests taken from the " *Italian* Farces of *Arlequin*; who is acquainted with " every pretty Story. In short, a Man, whose Head, " properly speaking, is a Library of fashionable and " and new Fopleries; who besides does not fail to " frequent all the Circles, where he sits between two " Ladies, and sets up for a Courtier. Such a one is " generally called a Man of Wit and Merit.

" On

" On the contrary, a Man little careful to follow " the Fashion; decently cloathed, but without Affec- " tation, and with great Plainness; somewhat thought- " ful, and serious; speaking to the purpose; always " willing to hear others speak; careless in his Gate " and Carriage; who does not sing; who seldom ap- " pears in a Circle, unless he be invited to it; not " troublesome to his Friends; discreet, sincere; who " has much ado to put himself forward; bashful out " of Modesty, and not for want of Wit; who reads " for his Instruction, and does not make a shew of his " Reading; who is, besides, easy, sociable, and com- " plaisant, rather not to contradict any body, than " for want of being able to reply. Such a one is " slighted as a Man of no Parts.

LEYDEN.

DR. *Christian Henry Erdal* has published an Account of his Journey from *Leipsick* into *England* and *Holland*, in 1706, and 1707. 'Tis a Book in 8vo. of 160 Pages, without the Name of the Place where it has been printed.

C. H. E. D. de Itinere suo Anglicano & Batavo anno 1706, & 1707. facto Relatio ad Amicum D. G. K. A. C. 1710.

The Author of this Relation is now Physician to the King of *Poland*. Speaking of the famous Library of *Wolfenbuttel*, he says it was founded in the Year 1665, and that in 1666, it contained fifty thousand Volumes; among which there were two thousand Manuscripts, *Greek*, *Latin*, *Hebrew*, *Arabick*, &c.

Being at *Hamburg*, he saw an Essay of a natural History of *Sweden*, written in the *German* Language by Dr. *Urban Hiarne*, Physician to his *Swedish* Majesty. He says, there is a good Collection of natural Curiosities in *Gresham* College; but the Anatomical Preparations that are kept in it, appear to him very inconsiderable. He

was

was surprised to find there the Skeleton of a Rat, made by one of his Friends, a Native of *Ratisbon*, when he was at *London*, who had no more Skill in Anatomy than an old Herb-Woman, (*Anus Herbaria*).

Upon his Return from *England* into *Holland*, he made some stay at *Amsterdam* to study Physick under Dr. *Ruysch* and Dr. *Raw*, two famous Anatomists. He mentions several Observations which he learned from them: Some of which are very curious, especially those that concern the Formation and Growth of Teeth, and the Reason why Children generally lose them from five till ten Years of Age. He also gives an Account of several Chirurgical Operations made upon living Bodies.

The Author of this Relation has been attacked by M. *John George Burckhard*, a young Man, who has been a Student in this Universty, and lives now at *Wolfenbuttel*. M. *Burckhard* has published at *Hanover* a Latin Letter with this Title:

2 *Epistola ad Amicum, quâ ea quæ C. H. E. D. in Relatione de Itinere suo Anglicano & Batavo, annis* 1706. & 1707. *facto, de Augustâ Bibliotheca Wolfenbuttelensi, & Serén. Ducis Antonii Ulrici* Secessu *in* Salinarum Valle *recensus, examinata multiplicis argumentur falsitatis. Præmittuntur quæ ad Jo. Aventini Annales Boiorum, & Bas. Fabri Thesaurum Erudit. Schol. aliosque recens editos libros pertinent lectu fortasse non indigna. Hanoveræ*, in 8vo.

The Author of this Letter takes notice of several Faults in the Relation above-mentioned. He pretends that Dr. *Erdal* observes several things that are either inconsiderable or known to every body, and that he has omitted many that are valuable; that he highly esteems what is of little value, and despises what deserves a particular notice. Besides, he affirms that Dr. *Erdal* is grosly mistaken in many things. He gives an Account of many curious things relating to the Library of *Wolfenbuttel*, and a Palace of the Duke of that Name.

The

The Author, in the beginning of this Letter, makes some Remarks upon the new Editions of *Aventinus's Annales Boiorum*, and *Faber's Thesaurus Eruditionis Scholastica*. The new Editor of that *Thesaurus*, says he, boasts of having added to it above seven thousand Words: Which was no very difficult thing, since he has transcribed *Martinius's* Dictionary, and *Borrichius's Defectus Lexicorum*.

HAGUE.

A Curious Essay of Perspective has been lately printed here.

Essai de Perspective, par G. J. 's Gravesande, Docteur en Droit. A la Haye, 1711. in 12mo.

1. The Author, in order to resolve the most general Problems, on which the whole Practice is grounded, proposes several new Methods, which are more easy than those that are commonly used. He thought it necessary to give several Methods, because the Application of the same Rule is not equally convenient in every Case; and therefore 'tis of great use to have more than one Method.

2. The General Methods, that have been observed hitherto, being impracticable upon some Occasions; in order to supply that Defect, he has added others, that are indeed more difficult, but absolutely necessary in some Cases.

3. When a particular Problem cannot be resolved by general Problems without great Difficulty, the Author gives a Solution of it independent from those Problems.

The whole Work is divided into nine Chapters. The Author shews in the first the usefulness of Perspective, and defines the Terms of that Art. The second Chapter contains the whole Theory: The most useful

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useful Part is reduced to three general Problems. In the third, fourth, fifth and sixth Chapters, the Author explains the Practice of Perspective. The seventh treats of Shades. The Readers will find in the eighth some mechanical Methods to render Perspective more easy. In the last Chapter, M. *'s Gravesande* shews the usefulness of Perspective, with respect to Gnomonicks.

GRONINGEN.

M. *Adam* has published a Volume of Theological and Philological Observations, wherein he illustrates many Passages of the Bible, especially of the New Testament, by the Customs and Ceremonies of several Nations.

Cornelii Adami V. D. M. Damonarisis & Schol. Rector. Observationes Theologico-Philologicæ, quibus plurima S. Codicis, Novi præsertim Fœderis loca ex Moribus & Ritibus diversarum Gentium illustrantur. Groningæ. in 4to.

The Author has divided this Book into five Chapters. In the first he shews among other things that the Knowledge of the ancient Customs of several Nations is of great use for the understanding of the Scripture. Several Passages in the Books of *Esther* and *Daniel* are illustrated by some Customs of the *Persians* in the second Chapter. The third is designed to explain divers Passages in St. *Matthew*'s Gospel. In the fourth the Author does very much enlarge upon the Customs of the *Athenians*, in order to explain St. *Paul*'s Discourse to them. In the fifth he treats at large of the Games and Exercises that were celebrated and practiced in *Greece*, because they are frequently mentioned or alluded to in St. *Paul*'s Epistles, especially in those which he writ to the *Corinthians*.

ARTICLE

ARTICLE LXXVII.

AN EXTRACT of a Discourse concerning Artificial Vegetations, read by M. HOMBERT *in the last Assembly of the* Royal Academy of Sciences.

THE Operations of Chymistry afford many Productions somewhat like the Vegetation of Plants; which is the Reason why they are called *Metallick Vegetations*, *Trees of* Diana, *&c.*

I have reduced artificial Vegetations into three Classes, *viz.*

1. Those, that consist of a massive and pure Metal without any mixture.

2. Those, that are composed of a dissolved Metal, the Dissolvent remaining with the Metal, and making part of the Shrub that is produced out of it.

3. Those, that have nothing metallick in them, but only saline, earthy, and oily Particles.

The Productions arising from the three following Operations will be so many Examples of the first Class.

Make an Amalgation of one or two Ounces of fine Gold or Silver, and ten times the same Quantity of Mercury, revived out of bruised Cinabar: Wash that Amalgation several times with clear River-Water, till the Amalgation leaves no nastiness in the Water. Then dry up your Amalgation: Mix it in a Glass-Retort, distilled by a Sand-heat with a very gentle Fire

Fire to be kept up one or two Days: The longer you can keep up the Fire, without wholly throwing out the Mercury, the more perfect will the Vegetation be. At last, encreaſe the Fire till all the Mercury comes out: Let the Fire go out: You will find your Mercury in the Recipient; and the Gold or Silver remaining in the Retort, will be ſoft and pliant, and of the fineſt Colour thoſe Metals can have: It will appear that their Maſs has ſhot out ſeveral Branches like ſmall Shrubs of different Figures and Heights, which may be taken out of the Retort, ſeparated from their Maſs, made red hot in a Fire, and kept without being ſpoiled.

The following Operation affords a ſecond Example of this firſt ſort of artificial Vegetations. Take one or two Ounces of fine Silver; melt it in a Crucible; and whilſt it is melted, throw upon it at ſeveral times the ſame Weight of common Brimſtone: Stir and mix them well with an Iron Rod, and take them quickly from the Fire: Melt the matter a ſecond time; and then pound it very ſmall: Put it into another Crucible, upon a gentle Coal Fire, or in a ſtrong Digeſtion or Sand-heat, without melting the matter. The Brimſtone will by degrees evaporate out of the Maſs in the Crucible, and carry along with it part of the Silver in the Shape of white, ſhining and ſoft Threads, ſticking to the Maſs of the Metal out of which they ſpring. I have ſeen ſome three Inches high, and two Lines broad, and as thick as a Card to play withal.

The third Example is grounded upon the following Operation. Melt two Ounces of Silver Plate, and ſix Ounces of Lead together; mix the whole in a Coppel of Aſhes; make a proper Fire to purify that Silver in the Coppel: And as ſoon as you perceive that the Silver is grown fine, take the Coppel quickly from the Fire, and let it cool. About two or three Minutes after it is taken from the Fire, there will come out from the Surface of that Silver one or many Shoots of melted Silver of the bigneſs of a Straw, and ſeven or eight lines high, that will grow hard as they come

out

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out of the Silver Mass that is in the Coppel. Those Shoots are generally hollow, and frequently assume the Shape of Coral Branches. They stick to the Mass out of which they spring.

I must shew how one may know that Silver is grown fine in the Coppel, since the Success of the Operation depends upon it. When during the same Degree of Fire that Silver has been in a perfect Fusion, in order to be refined, its Surface thickens all of a sudden in the Coppel, and turns into a hard and shining Crust, sticking to the Body of the Coppel, whilst the inside of that Silver Mass is still melted: 'tis at that very Moment that the Coppel ought to be removed from the Fire, and set in a cold Place.

These Operations are sufficient to shew the Character of the artificial Vegetations of the first Class; I mean, of those, the matter whereof consists of a massive and pure Metal, without any mixture. As for those of the second Class, the Composition whereof consists of a dissolved Metal, wherein the Dissolvent remains mixed with the Metal; I have read in one of our Assemblies a Discourse, which was printed in 1692. That Discourse contains many Operations, whereby one may learn several ways of making artificial Vegetations. They may all serve to shew the Character of those that are comprehended under our second Class; and therefore I shall say nothing of them here.

I have placed in the third Class all the other artificial Vegetations, which contain nothing in them that is metallick; and I shall give three Examples of them. Take eight Ounces of Saltpeter, fixed with Coals as usually; let them be dissolved in a Cellar into *Oleum per deliquium*; let the Oil be filtrated, and pour upon it by degrees some Oil of Vitriol till a perfect Saturation, or till the Ebullition be over; let the moistness evaporate. There will remain a saline, pure, compact, and very white and acrimonious Mass: Pound it coarsely, and pour upon it half a pint of cold River Water in a stone Porringer; Leave it for some days upon

upon a Table that lies open to the Air: part of the Water will evaporate; and the Salt being still moist, will begin to vegetate in many places, shooting out some Tufts, each of which springs from the same Center, and is divided into several Branches that are sharp, stiff, brittle, and about 12 or 15 lines long. They are generally formed along the edge of the Porringer, and make a kind of a crown about it. They cease to grow when all the Water is evaporated out of the Porringer; but if you pour again some Water upon that Salt, it will vegetate anew.

I shall mention, as a second Example of this Class, some Crystallizations or Shrubs, which I found naturally produced upon the shore of the *Spanish* Sea, and which may easily be imitated by Art, being nothing else but a Stalk, full of Branches, of a Plant dried up and without Leaves, which has been frequently sprinkled with Sea-Water; and when the watery Humour was evaporated, the Salt remained, and was crystallized upon it, covering the whole Plant at first very superficially; but being watered at several times, the Salt grows more and more upon it, and it looks like a Plant of Salt. I have seen a very fine one of this kind in the Cabinet of the late M. *de Tournefort*: It was about a foot high, and as white as Snow. I made some of the like nature by using Salt Water. One must, in the first place, take off the Bark of the Branch, which supports that Crystallization, because the Bark, being generally brown, would darken the transparent whiteness of the Salt, that surrounds the Branch and sticks round it.

The following Observation will be my third Example. During a Storm attended with much Rain and Thunder, I filled a Glass-bottle, holding about three Pints, with the Rain that fell from the top of an old House covered with Tiles, after it had lain about half an hour in a Bucket under a Gutter. I put that Bottle, carelessly stopt with a piece of Paper, upon a Window lying to the South, where it remained about a quarter of a Year without being stirred, because I had

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had forgot it. The Water did not appear muddy, when I filled the Bottle; and yet a Sediment of a green Colour, about three or four lines thick, sunk by degrees to the bottom of the Bottle. 'Tis likely there happened a Fermentation in that matter; for it appeared to me very spungy, and full of small Bubbles of Air, which in all probability had separated themselves from the mud that made the Sediment; as such Aerian Separations are always observed in all matters that ferment.

Upon a very hot Day in *July*, about two a Clock in the Afternoon, I went to the place where that Bottle lay: I looked upon it accidentally, and found no mud at the bottom; but I perceived there was in it a kind of Vegetation of a very fine green Colour, part of which seemed to stick to the bottom of the Bottle, and the rest was only suspended like Filaments in the Water, among which some were raised to the Surface of the Water, and others remained at different Distances from the Surface, swimming in the Water. Each Ramification and Filament was furnished with a Grain or little Ball, that looked white in the Water, and as bright as Silver, and represented a kind of Fruit on the top of the Plant. I perceived by stirring the Bottle that this Vegetation had no Consistence, and was only supported by the Water in the Bottle, and that it floated in the whole Mass of that Water, which was very clear and limpid.

The next day about seven a Clock in the Morning, being desirous to shew that Vegetation to a Person, with whom I had discoursed about it, I found nothing in the Bottle but clear Water, and a green mud sticking to the bottom as before; which raised in me a curiosity of looking frequently upon that Bottle, to be informed of a thing at which I was surprised at first. About ten a Clock in the Morning, when the Sun reached the Window where the Bottle lay, the mud that was at the bottom began to swell; and as the Water grew hot, there arose from the Surface of that mud a vast number of Tumours, which rising up more

and more, grew leſs inſenſibly, and produced many Filaments out of the very Subſtance of the mud; ſo that in two Hours time all the mud that covered the bottom of the Bottle was converted into Filaments, ſome of which ſtuck together, and ſeemed to come out from one another, being like ſo many Branches, and others floated, being ſtrait and turned aſide by thoſe which they had met in their way, each of them having at the upper end a white Pearl of different Sizes, as I had obſerved the day before. They remained in that Situation all the time the Sun ſhone upon the Bottle; that is, till four a Clock in the Afternoon. Immediately after, I ſaw the Filaments and Ramifications ſink by degrees to the bottom of the Bottle, and at the ſame time the ſmall white Balls, which I had ſeen at the end of the Branches, grew leſs and leſs, and at laſt the whole falling to the bottom made up again the ſame quantity of Sediment or green mud I had obſerved at firſt. The ſame thing happened the next day, and at the ſame hours, and during the remaining part of the Summer; that is, upon hot Days, and when the Sun could reach the Bottle. The remaining part of the Year, the Branches did not appear in the Water; and beſides, the Mud or Sediment of the Bottle, which was three or four lines thick in the Summer Nights, grew ſo flat in the Winter that it had not the thickneſs of one line; and the ſmall Bubbles of Air, with which that mud was ſenſibly interſperſed in the Summer, did wholly diſappear in the Winter.

Having placed that Bottle at ſome diſtance from the Fire in the Winter, the Bubbles of Air appeared again in the Sediment; and as the Water grew hot, the Sediment ſwelled, the Branches ſpread themſelves thro' the whole Maſs of the Water, as it happened in the Summer by the heat of the Sun; and when I removed the Bottle from the Fire, the Sediment fell to the bottom as the Water grew cold. I made this Experiment three or four times with good Succeſs; but the laſt time having heated the Bottle too much, there appeared a Froth upon the Water, which I had never

ſeen

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ſeen before; and all the Filaments and Branches that filled the Water, ſunk immediately to the bottom of the Bottle like mud, which was never ſince converted into Branches as before.

It plainly appears that the Bubbles of Air, ſhut up in the green Sediment, occaſioned the riſing of that Sediment in the ſhape of Filaments and Branches, which filled up the whole Capacity of the Bottle; and that the ſmall white and ſhining Balls, ſticking to the upper end of each Branch like ſo many Fruits, were nothing elſe but thoſe Bubbles of Air partly engaged and ſhut up in the Texture of that mud. Thoſe Bubbles being conſiderably dilated by the Heat of the Sun, or of the Fire, grew ſo light, if compared with the ſame quantity of Water, that the Water of the Bottle was able to raiſe them up, notwithſtanding the weight of the mud they ſtuck to; ſo that they carried it along with them in the ſhape of Branches which formed that Vegetation. And becauſe the laſt time I put the Bottle near the Fire, I heated it too much, the Bubbles of Air being too much dilated, carried along with them the covers wherein they were ſhut up, and formed the Froth, which appeared then upon the Water of the Bottle. And therefore the mud did never riſe ſince, and there has been no further Vegetation.

Whoever obſerves all the Circumſtances I have mentioned, may repeat the ſame Experiment with rain-Water, whenever he pleaſes.

If the famous *Palingeneſia* was verified, it would afford another Example of the third Claſs of artificial Vegetations.

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ARTICLE LXXVIII.

RELATION exacte concernant les Caravanes des Corteges des Marchands d'Asie. Par M. Bugnon, Geographe Ordinaire de S. A. R. de Lorraine. A Nancy, chez R. Charlot & P. Deschamps, Imprimeurs Ordinaires de S. A. R. & se vendent chez Claude Bouchart & François Fastré, Marchands Libraires a Nancy. *In* 12°. *pagg.* 124.

That is,

An exact Relation concerning the Caravanes of the Merchants of Asia. *By M.* Bugnon, *Geographer to H. R H. the Duke of* Lorrain. Nancy, *in* 12°. *pagg.* 124.

THE * Caravanes of Merchants have been mentioned by several Authors; but none have given us a perfect Knowledge of what is practiced among them. *Pietro della Valle*, and the Chevalier *de Verencourt*, says M. *Bugnon*, might have been more particular. M. *le Fevre*, M. *Jouvien de Rochefort*, and the Author of the History of *Kemiski*, did more enlarge upon this Subject; but their Accounts are still very imperfect. *Thevenot*, *Tavernier*, *Morison*, *Gautier*, and *Schouten*, mention the Caravanes of those Pilgrims who visit the Tomb of *Mahomet*, and the Place where he

* Taken from the *Journal des Sçavans*.

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he was born; but it does not appear from their Relations, that the Caravanes of Merchants have penetrated into the Deserts of *Arabia*, nor consequently that they have made a Confederacy with those *Arabians* for the Security of Trade. This makes part of M. *Bugnon*'s Relation. He has inserted in it what is to be found in other Authors, to which he has added his own Discoveries. His Book is written by way of Letter: One half of it concerns the Caravanes of Merchants. He shews what they consist of; how many sorts of them there are; what use several sorts of Animals are put to, and for how much they are bought; from whence those Animals come; how many Men are employed to drive them, and how much they get by it; the several Officers who take care of every thing, and their Salaries, &c.

This Part of M. *Bugnon*'s Work contains some Plans and Geometrical Descriptions, whereby one may see how those Caravanes encamp, and how they defend themselves when attacked by the *Arabians*. The Author, in the remaining part of this Book, gives an Account of what concerns the Treaties of Alliance, which the Caravanes make with the *Arabians*. He takes occasion from thence to discover the Genius of that Nation, and to inform us upon what Grounds they suppose they may lawfully plunder all the Nations of the World. In the next place, M. *Bugnon* shews what a prodigious Quantity of Provisions a Caravane carries along with it; into how many Parts a Caravane is divided; and how Merchandizes are exchanged, &c. Such is the Plan of M. *Bugnon*'s Work. The Caravanes he speaks of are great Convoys of armed Men, Merchants, trading People, and several sorts of Animals to carry the Provisions. Those Caravanes are armed for the Safety of every thing that belongs to them, and to defend themselves against Robbers, especially against the *Arabians*, who think they have a Right to plunder all other Nations. To form a Caravane, 'tis necessary to have in Writing the Permission of a sovereign Prince, approved at least

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by two other neighbouring Sovereigns; which is called a Commiſſion, as in the War. A trading Man may eſtabliſh a Company to form a Caravane. He, in whoſe name it is raiſed, is looked upon as the Head of it, unleſs he puts another Man in his room; and if the Caravane belongs to ſeveral Merchants, they chuſe a Director, who is called *Carvanbancby*: Afterwards they chuſe ſeveral Officers for the management of the Caravane, and to determine the differences that might ariſe during the Voyage. There are five ſorts of Caravanes. The firſt is called *Heavy Caravane*. It conſiſts of Elephants, Dromedaries, Camels, and Horſes. It is alſo called a numerous and invincible Caravane, becauſe the *Arabians* can hardly overcome it. The ſecond goes by the Name of *Light Caravane*. It is compoſed of Dromedaries, Camels, and Horſes, and ſome few Elephants, which ſerve only to carry Victuals from Town to Town. The third is called *Ordinary Caravane*; in which there are Dromedaries, Camels, and Horſes. They call the fourth *a Caravane of Horſes*, becauſe it conſiſts only of thoſe Animals, which go twice as faſt as others. The fifth, called *a Sea-Caravane*, is only a Fleet of Merchant-Men, conſiſting of a certain number of Ships laden with Merchandizes, and a Convoy of ſome armed Ships. The Proportion, that is obſerved as to the number of Animals deſigned for a Caravane, is this: If there are five hundred Elephants, they uſe a thouſand Dromedaries, and two thouſand Camels at leaſt. The Retinue conſiſts of four thouſand Men, all mounted, beſides the Officers of the Caravane, the Camel-Drivers, and other Servants, and the Paſſengers, who do not a little contribute to make the Caravane ſtronger.

There are two Men appointed for each Elephant; five, for three Dromedaries; and ſeven, for twelve Camels. As for the Paſſengers, their Number is not fixed: They are not obliged to take up Arms for the Defenſe of the Caravane; but if they refuſe to do it upon an occaſion, they can expect no longer to have a Share

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a Share in the Provisions of the Caravane: For tho' those Provisions be never so prodigious, since there are always seven times more than a Caravane is able to consume during the Voyage, they are never distributed, even for Money, but to those who are in the Pay of the Caravane, or who carry Arms to defend it. Among the Animals of which it consists, there are some Elephants only designed for fighting; and others, to mount the Officers and Drivers, who fight also upon an occasion: There are several Dromedaries of Burden, with their Officers, several Camels loaded with Provisions, and Horses that serve to mount the Men, and sometimes to carry part of the Provisions. All those Animals are bought in the *East*.

A good Elephant costs 757 Crowns, even at *Siam*, where Elephants are cheaper, and where the dearest cost but 10000 Livres. The Author does not speak here of those that are worth a great deal more, by reason of their natural Whiteness, and designed for *Bengale* and *Siam*. The *Carvanbanchis* do not buy those Elephants, but leave them to the Devotion of those Men, who make them the Object of their Idolatry. Dromedaries are to be found in the Mountains of *Golconde*, and *Raolconde*, tributary to the Great *Mogul*: They are higher and stronger, and live longer than Camels; but they cost at least 300 Crowns each. Good Camels cost 58 Crowns a piece: They are very plentiful in *Persia*, and in the Empire of the Great *Mogul*; but the best come from *Arabia Felix*, or from the Kingdom of *Adel*, upon the Coast of *Ajan*, on the Confines of the Red Sea. The Equipage of an Elephant costs *66 French* Crowns; that of a Dromedary 32 Crowns, and that of a Camel 18. The keeping of an Elephant amounts to 3 Crowns and a half every day upon a Journey, and to two Crowns every day all the Year round; that of a Dromedary to 5 *Abbasses* upon a Journey, that is, to 14 Pence; but upon a Stay it amounts only to half the Money. Dromedaries consume not only a great deal of Corn and Barley, but also a great deal of Salt and Saltpetre; because

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the Biſkets, which they eat in the Deſert, ought to be very much ſalted, to make them drink large Draughts, whereby thoſe Animals are enabled to bear the Heat and the Fatigue. The Urine of Dromedaries is carefully preſerved, and put to ſeveral Uſes: Some ſay it is the only Diſſolvent of Gold.

The *Carvan-Serray*, or *Carvan-Serrais*, are publick Inns, ſituated in the inhabited Parts of *Turkey* and *Perſia*, to ſhelter the Caravanes. They are built by the Grand-Signior and the Baſhas. There are ſome *Carvan-Serrais* endowed, where nothing is to be paid: None but the Mother or Siſters of the Grand-Signior are allowed to build them in *Turkey*. The Viſiers and the Baſhas have the ſame Privilege, when they have been three times engaged in a Battel with the Chriſtians. There are ſome *Carvan-Serrais* that afford nothing but a bare Lodging; and others, where nothing can be had without paying for it. The Magiſtrates of the Towns that are not far from thoſe Inns, take great care to fill their Granaries as ſoon as they are empty. There is an Inſpector, who takes a view of them at the departure of each Caravane; and 'tis he who ſettles the Price of a Night's Lodging. When a Caravane comes to a *Carvan-Serray*, it is ſecure from the Inſults of the Enemy, and the Injuries of Weather, and guarded without doors by a hundred Maſtiffs, that are let looſe every Night, after a publick Signal of Retreat. It is in thoſe *Carvan-Serrais* that Merchandizes are exchanged: Whereupon the Author mentions one of his Friends, who got a great deal by an Exchange upon ſuch an Occaſion. He had a Watch worth thirty *Louis d'Or*. An *Indian* deſired to barter with him for two rough Diamonds: The Exchange was made; and he who received the Diamonds, got one of them wrought at *Ormus*, which was valued at 18000 Livres. He exchanged that Diamond in his way to *Iſpahan* for five Boxes of Silk *Ardaſſe*, a ſort of Silk that is never died. He ſent them to *Thibet*, where he exchanged them for three Elephants, for each of which the Director of the Caravane,

Caravane, who wanted them very much, gave him 8000 Livres. The rough Diamond, that was not cut, was exchanged at *Trabiſonde* for two Bales of *Sileſia* Cloth, which in their turn were exchanged at *Tauris* for ſome Stuffs of *Perſia*, by which he got above 40000 Livres: So that his Watch, which was only worth 30 *Louis d'Or*, brought him near 30000 Crowns. Whereupon it ought to be obſerved that he paid nothing for the Carriage; it being a Privilege granted to all the Officers of a Caravane, and ſometimes to others. The Caravanes are always attended with a great many Paſſengers, who hope to get ſomething by thoſe Exchanges; and many of them undertake the ſame Journey ſeveral times, without being the better for it. The Advantage ariſing from ſuch an Expectation is, that it enables them to bear more patiently the Inconveniences of a Caravane. "Thoſe Inconveniences "are, a horrid Stink, a Confuſion of Nations, Manners, and Languages, and the Neceſſity of living "upon ſuch things as one can get. A Man muſt be "ſometimes his own Cook, and eat with the greateſt "Wretches of the Caravane. He muſt be peſtered "with the Smoak of Tobacco, lie upon hard Mats, "*&c.* and be always in danger of loſing his Purſe, by "reaſon of the many cunning Thieves that are among "that Multitude. Nay, the very Caſh of the Ca"ravane would be robbed, notwithſtanding all the "Guards that ſurround it, were it not for ſome faith"ful *Arabian* Mathematicians, who are well paid to "attend the Caravanes: Their Buſineſs is to trace a "Camp, to direct the Officers in the Attacks and "Defenſes, and to give a Model of Locks with ſuch "Wards and Springs as will prevent the opening of "the Caſh. And though that Caſh does not ſhut like "the Coffer of the *Doge* of *Venice*, that is ſo much "talked of, becauſe when they open it, four Piſtols "go off, which none can avoid but thoſe who know "how to open it; yet it is as ſafe as that Coffer, "being made from a Model like that, which was in"vented by M. *Papin*, Profeſſor of the Mathematicks "at *Marpurg*. That Model is of ſuch an admirable

"Invention,

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" Invention, that a Lock having been made from it, " and put into the hands of very able Locksmiths, " they never could open it, though the Box it was " put to, had been opened and shut in their presence.

ARTICLE LXXIX.

JENA.

DR. *Wedelius* has published at last the first Part of his *Praxis Clinica.*

Georgii Wolffgangi Wedelii Epitomes Praxeos Clinicæ Sectio prima de Morbis Capitis. Jenæ. 1710. in 4to.

This first Part concerning the Distempers of the Head is divided into thirteen Chapters, wherein the Author treats of Convulsions, Melancholy, Apoplexy, Paralysy, the Head-ach, Giddiness, Epilepsy, the Incubus, Drowsiness, Catalepsy, Catarrhs, Hoarseness, &c.

AMSTERDAM.

THE Heads of the *Roman* Emperors were engraved at *Rome* from the Medals of *Christina*, Queen of *Sweden*, in the Life-time of that Princess, and in *Holland* some Years ago from the Copy of *Rome*. This second Edition came out with many historical Explications written in the *Dutch* Language. Some Booksellers of this City have thought fit to publish a third Edition; and to render it more useful to the Publick, the Explications have been printed in *Latin*.

Historia Augusta Imperatorum Romanorum à C. Julio Cesare usque ad Josephum Imperatorem Augustissimum, ex Joannis Petri Lotichii Tetrastichis Mnemonicis, & Joannis Jacobi Hoffmanni

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Hoffmanni Tetraſtichis, & ejuſdem in hæc enarrationibus Hiſtoricis. Adduntur ſingulorum Imperatorum Effigies ære ſculpto expreſſæ ex Nummis Chriſtinæ Suecorum Reginæ. Additamenta neceſſaria & integra omiſſorum ſupplementa adjecit Henricus Chriſtianus Henninius. Amſtelædami. 1710. in *Fol. pagg.* 290.

There is under the Head of each Emperor, 1. An Inſcription containing the Name of the Prince, the Place where he was born, the Length of his Reign, the Names of the Popes contemporary with him, and the Year of his Death. 2. A Quatrain written by *Lotichius*, a *German* Phyſician of *Francfort*, wherein he mentions ſome of the principal things, whereby each Emperor may be diſtinguiſhed from others. 3. Another Quatrain of *Hoffman*, containing likewiſe ſome particular Circumſtances frequently different from thoſe that are mentioned in the firſt. 4. An hiſtorical Explication by the ſame *Hoffman*, which generally fills up the bottom of the Page, and part of the back ſide. 5. This Explication is attended with ſeveral Obſervations of the ſame kind, printed in two Columns. Thoſe Obſervations, written by M. *Henninius*, are a Supplement to what has been omitted in the hiſtorical Explication of *Hoffman*. Thoſe two Writers are very careful to quote their Authors.

The Heads of the *Roman* Emperors are to be found in this Work from *Julius Ceſar* to *Momyllus*, with whom the *Weſtern* Empire ended. The Succeſſion of the Emperors is continued with thoſe of *Conſtantinople*, to the Number of twenty one, from *Zeno* to *Conſtantine* VI, and *Irene*. Next to them comes *Charlemagne*, who reſtored the Empire in the *Weſt*, attended with all his Succeſſors, as far as the Emperor *Joſeph* now reigning. Which makes in all a Series of one hundred ſixty five Emperors.

There is at the end of this Book a Poem of 787 Verſes, compoſed by M. *Hamelow*. It contains a compendious

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pendious History of all the Emperors mentioned in this Volume.

Henrici Hamelow J. C. Imperatores Romani à Julio Cæsare usque ad Sacratissimum Imperatorem, qui nunc rerum potitur, carmine perpetuo descripti. Editio secunda priori emendatior. Pagg. 29.

ARTICLE LXXX.

The CHARACTER *of the late* BARON DE SPANHEIM. *By* M. LE CLERC.

EZEKIEL *SPANHEIM*, born at *Geneva* the 7th of *December*, 1629, was the eldest Son of *Frederick Spanheim*, Professor of Divinity in that City, and then at *Leyden*; and of *Charlote du Port*, Daughter of a Gentleman of *Poitou*, whose Widow retired to *Geneva*. He began his Studies in that Academy: But his Father being invited to *Leyden* in the Year 1642, to be Professor of Divinity in that University, he removed thither with his Family; and his eldest Son made so great a progress in that Place, that he raised a great Expectation of himself. *Salmasius* and *Daniel Heinsius* were then at *Leyden*. M. *Spanheim*, notwithstanding his young Age, constantly visited those great Men, to improve by their Conversation. He often told one of his Friends, that he was better pleased with the Conversation of *Salmasius*, who could more readily answer the Questions proposed to him, and who had a more extensive Genius, and was more communicative than the other. *Salmasius* conceived so great an affection for M. *Spanheim*, and had so good an Opinion of his Learning, that he design'd to make him

him translate into *Latin* the *Greek Anthology*, on which he intended to publish a Commentary. But because *Salmasius* never undertook to execute that Project, M. *Spanheim* did not make that Translation.

He applied himself then not only to the Study of *Greek* and *Latin* Authors, but also to the *Hebrew* Tongue, and other Oriental Languages. *Louis Cappel* printed at *Amsterdam*, in 1645, a *Dissertation concerning the antient Letters of the* Hebrews, against *John Buxtorf*; in which he maintains, that the true Characters of the antient *Hebrews* were preserved among the *Samaritans*. M. *Spanheim* undertook to confute it, in some Theses which he maintained without a Director, contrary to the usual Custom. The Author, who, among other excellent Qualities, was extremely modest, calls it *an untimely Fruit* in his second Dissertation concerning the Use and Excellence of Medals, (*p.* 61. *Edit. Lond.*) and ingenuously confesses, that the famous *Bochart*, to whom he sent those Theses, informed him in a very civil Answer, that he was of *Cappel*'s Opinion; and that the *Jewish* Coins with *Samaritan* Characters upon them, were sufficient to convince him that those Characters were the most antient.

M. *Spanheim*'s Father being dead in 1649, he made some *Latin* Verses upon his Death, which I have not seen. Afterwards he went to *Geneva*, where my Father was then Professor of the *Greek* Tongue, and of Eloquence. The Magistrates of that City, being sensible of M. *Spanheim*'s Capacity, gave him also the Title of Professor of Eloquence; but I think he did not long discharge the Duties of his Professorship. However, 'tis certain, that he pronounced two *Latin* Discourses, *Upon the Manger* and *the Cross* of our Saviour. He translated them into *French*, and had them printed at *Geneva* in 1655. He revised the first Discourse since, and published a new Edition of it at *Berlin* in the same Language, in the Year 1695. I saw the first Edition in my Father's hands: There was a great deal of Learning in it, and it was generally esteemed.

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eſteemed. But I believe the ſecond Edition is ſtill more valuable, though I have not ſeen it.

From *Geneva*, M. *Spanheim* went to the Court of *Charles Lewis*, Elector Palatine. That Elector was a very ingenious Prince; and being well pleaſed with the diſcreet Behaviour and judicious Converſation of M. *Spanheim*, he made him Governor of his only Son, Prince *Charles*, who was the laſt Elector Palatine of that Branch. He diſcharged the Duties of that Employment with great Prudence, which was then very neceſſary at that Court, by reaſon of a Miſunderſtanding between the Elector and the Electreſs, Mother of that young Prince. M. *Spanheim* continued to ſtudy not only the *Greek* and *Roman* Antiquity, but alſo the Hiſtory of the laſt Ages, and what concerns the Conſtitution of the Empire. He quickly diſcovered his Capacity, by a Diſcourſe publiſhed in 1657, upon the Affairs of *Germany*, and the Vicariate of the Empire, to prove the Right of the Elector Palatine to that Vicariate againſt the Elector of *Bavaria*, who pretended to it.

M. *Spanheim*, being extremely fond of every thing relating to Antiquity, was very well pleaſed to receive ſome time after a Commiſſion from the Elector, whereby he was ordered to travel into *Italy*. I have ſeen a Manuſcript corrected with his own Hand, which contains the Reaſons that occaſioned his Voyage; and I ſhall ſet down the Subſtance of it. He ſays, "The "Elector Palatine ſent him into *Italy* in *May* "1661, to renew the Correſpondence he had kept "with the Princes of *Italy* before the War of *Bohemia*; "to enquire about the Ceremonial, and other Parti- "culars relating to their Courts; and then to make "ſome Stay at *Rome*, that he might be thoroughly "informed of the Intereſts of Catholick Princes at "that Court, and particularly of thoſe of the Elec- "tors and Eccleſiaſtical Princes of *Germany*. That to "this end he had ſeveral Letters and Commiſſions "from the Elector for the Courts of *Italy*, and even

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" for that of *Inſpruck*, which was in his way, and where " the Archduke *Ferdinand* made his Reſidence. That " he repaired to thoſe Courts, and went to *Mantua* and " *Florence*, when the preſent Great Duke married, and " then to *Modena* and *Parma*; for he put off going to " the Court of *Turin*, till he ſhould leave *Italy*: That " he delivered the Letters in all thoſe Courts, and " executed the Orders he had received from the " Elector.

Afterwards he goes on thus: " Being come to *Rome*, " I delivered the Letters of that Prince to Queen *Chri-* " *ſtina* of *Sweden*, and to ſome Cardinals; to Cardinal " *Francis Barberini*, Dean of the ſacred College; to Car- " dinal *Chigi*, Nephew to Pope *Alexander* VII, who " reigned then; and to Cardinal *Palavicini*, who writ " the Hiſtory of the Council of *Trent*. I had the ho- " nour to ſee the Queen every Week: She occaſioned " the firſt Edition of my Book concerning Medals, " which was printed at *Rome*, and dedicated to that " Princeſs.

" From *Rome* I went to *Naples*, and then to *Sicily*; " where I found the Gallies of *Malta* at *Meſſina*. I " was received into the Admiral-Galley, and I went " to *Malta*, after I had performed half a Quarantain " upon the Coaſts. At laſt the moſt Serene Electreſs " of *Brunſwick*, who was then Princeſs of *Oſnabrug*, be- " ing come to *Rome* with the late Elector her Conſort, " who was then Biſhop and Prince of *Oſnabrug*, ſhe " deſired I ſhould return into *Germany* in her Retinue, " and obtained it from the Elector her Brother. Thus, " after I had made ſome Stay at *Florence*, *Venice*, and " *Milan*, I returned to *Heidelberg* in *April* 1665.

This is what I find in that Memorial. M. *Spanheim* kept Correſpondence with the Electreſs of *Brunſwick* by way of Letters, before the Marriage of that Illuſtrious Princeſs. I am informed that this Correſpondence laſted ever ſince; and that ſhe took care to keep his Letters, which are doubtleſs very valuable with

with respect to publick Affairs, particularly for those of *Germany*, wherein he was employed above forty Years, and for those of *France* during his Embassies at *Paris*. I might have had the Perusal of those Letters through the Generosity of Her Electoral Highness, who is always willing to communicate whatever may be advantageous to those, whom she has honoured with her Benevolence. But because I did not design to write the Life of that great Man, which would take up a whole Volume, I did not think they were necessary to me. If his Merit was not well known upon other Accounts, this long Correspondence with a Princess, celebrated for her Wit all over *Europe*, would be a sufficient Proof of it. It is doubtless very glorious to that learned Man, and I dare say, that her Royal Highness is justly esteemed and admired by all those Men of Letters, who have had the honour to approach her. They have been received by that Princess in such an obliging manner, that 'tis their Duty to express their Acknowledgment for it, and to immortalize her Name in their Works; as M. *Spanheim* would have done, had he published his Memoirs. I have by me a very ingenious Letter upon his Journey into *Italy*, written in Prose and Verse, wherein he informs her Electoral Highness how he had been received in that Country. I shall insert here some of his Verses upon St. *Peter*'s Church at *Rome*.

Qui feroit si peu raisonnable,
De n'avouer pas de bon cœur,
Qu'assurément pour un pêcheur
La demeure est assez passable?
Que sa barque n'est plus cette barque chetive,
Seule, miserable, craintive,
Qui demeurant près de la rive,
N'osoit voguer en pleine mer.
Mais qu'à present elle brave l'orage,
Qu'au travers des ecueils, sans crainte de naufrage,
Des esclaves la tirent à force de ramer,

Que

Que ſes filets durent, ſa charge glorieuſe,
Et le timon en bonne main
Font une pêche plus heureuſe
Près du Tibre, que du Jourdain!

It appears from this Letter, that M. *Spanheim* could write politely in Proſe and Verſe in his Mother Tongue. He was agreeable and good humoured in Converſation. He loved jeſting without being ſatyrical. I have been aſſured that a great Princeſs, who had often heard him ſay ingenious things, would have put him upon writing a Collection of witty Sayings, or lucky Hits; whereupon he ſaid, *he never had a more difficult Task laid upon him.* And indeed 'tis but accidentally that ſuch things come into one's Mind. They are ſudden Starts of a lively Imagination, from which they borrow their Gracefulneſs: But when that Fire is extinguiſhed, they generally grow inſipid, eſpecially when they are read in a Book one after another.

M. *Spanheim* was continually employed in Negotiations by the Elector *Palatine*. He was ſent to the Duke of *Lorrain* and to the Elector of *Mentz* in 1665, and 1666. He aſſiſted at the Treaties of *Oppenheim*, *Spire*, and *Heilbron* about the Affairs of the *Palatinate*. He went into *France* in 1666, and 1668; and the ſecond time he appeared there as one of the Deputies of the Electoral College and of other Princes of the Empire. He aſſiſted at the Peace of *Breda* in 1667, at the Negotiations of *Cologne* in 1673, and at the Peace of *Nimegen* in 1677. The Elector ſent him to the States-General, and to the Prince of *Orange* in 1675, and 1677. He was alſo deputed to *Charles* II. in *England* in 1675, and 1678. Being at *London*, he was entruſted with the Management of the Affairs of the Elector of *Brandenburg*, with his Maſter's Conſent, and he ſucceeded the Baron *de Schwerin*, who was recalled in 1679. In the ſame Year he was admitted into the Service of that Elector, with the Conſent of the Elector *Palatine*.

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Notwithstanding so many Occupations, he compo-
sed, and published in 1671, his Book *de usu & præ-
stantia Numismatum*, which was generally applauded by
those that are able to judge of such Performances. I
shall say something of it, when I come to mention
the *London* Edition.

In 1680, the Elector of *Brandenburg* sent him to *Pa-
ris*, in the Quality of Envoy Extraordinary, where he
remained till the Year 1689. However, he took a Jour-
ney to *Berlin* in 1684, to take possession of the Dignity
of Minister of State, which the late Elector of *Branden-
burg* had conferred upon him. The next Year he went
to *London*, to congratulate *James* II. about his Acces-
sion to the Crown. Being in *France* in 1685, and the
Years following, after the Revocation of the *Edict of
Nantes*, he did several good Offices to many *French* Pro-
testants, who being afraid of appearing in Publick, re-
tired into his House, till they could get out of *France*.
He did not do it, without running some hazard; but
being very zealous for his Religion, he rather chose
to run some hazard, than to refuse his Assistance to
many honest People, who knew not where to hide
themselves.

Though he carefully discharged the Duties of his
Employment, and kept a regular Correspondence with
his Friends by way of Letters; yet he received in his
House all the learned Men of *Paris*, and discoursed
with them about things relating to Learning, in such
a manner as was very acceptable to them. And when
he left *France*, all his Friends expressed a great Con-
cern for it.

He published at *Paris*, in 1685, his French Trans-
lation of an ingenious Satyr of the Emperor *Julian*,
entitled, *The Cæsars*. That Book being full of Eru-
dition, and Allusions to many Facts, Customs, and O-
pinions of *Greek* and *Latin* Authors, M. *Spanheim* thought

it necessary to add to it several Remarks, for the Use not only of those who are not sufficiently acquainted with those things, but also of many Men of Letters, who want such a Help. There was a Necessity that those Notes should be somewhat large. M. *Spanheim* inserted under the Text those that were necessary to ordinary Readers, and placed at the end the Discussions and Proofs of his Remarks. Thus Men of Letters may learn a great deal from the Proofs; and those, who have no Learning, will be sufficiently instructed by reading the Remarks inserted under the Text.

The Translation is written in a pure Style, and is very accurate; otherwise that Piece of *Julian* would have lost all its Beauty. Any one that compares it with the *Latin* Versions of *Cantacuzenus* and *Cuneus*, will easily perceive that those Translations wanted to be mended, and that many Passages were spoiled or unintelligible. Besides, those Translators did not write a sufficient number of Remarks to make one understand the Sense and Design of *Julian*. But there are very few Difficulties that are not explained in M. *Spanheim's* Edition. It were to be wished we had many Authors translated and commented upon as that Book of *Julian* is. They would be much better understood; and those who are not able to read the Originals, would perhaps conceive a greater esteem for the Works of the Ancients.

M. *Spanheim* designed to publish that Book in *Latin* with the same Erudition, that is to be seen in his other Works, but his various Occupations did not permit him to impart to the Publick all the Observations he had made upon the Works of *Julian*. 'Tis a surprising thing, that this learned Man, being taken up with so many important Affairs, and in so many Journies, should have found time enough to compose the Books published by him, which are full of Learning, and required a great Labour, and which he could not

write but in his Study and among his Books. It may be said of him, that he performed his Negotiations, and discharged the Duties of his Employments, as if he had minded nothing else; and that he writ like a Man, who might have spent all his time in his Study. The Affairs he was entrusted with, and his frequent Commerce with great Men, gave him no Disgust for a studious Life; and notwithstanding his constant Study, he was no less qualified to live in the World, and to gain the esteem even of those, who had no Relish for Learning. He never appeared learned, but when there was occasion for it; and conversed with those, that are Strangers to Learning, no farther than it was necessary to succeed in his Negotiations.

The War having broke out between *France* and *England* in 1689, and *H. E. H.* of *Brandenburg* having declared for King *William* III. M. *Spanheim* returned to *Berlin*. He had collected a very fine Library in his Journey into *Italy*, and during his Stay at *Paris*. Being a learned Man, and a great Lover of Books, he took care to buy a great number of curious and valuable Books, of which he made a very good use, as it appears from his Works. And because he had no Sons, *H. E. H.* of *Brandenburg* bought his Library, without depriving him of the Use of it, and had it placed by itself at *Berlin*, where the *Spanheimian Library* is to be seen, like that of the King; and there is a particular Keeper assigned to it.

That great Man being more at leisure there, than he had been during his Embassies, made it appear that he knew how to improve his Time; and though advanced in Years, he quickly produced some Works, that seemed to require all the Vigor of Youth, as well as the Maturity of a Man consummate in the Study of Philological Learning.

In 1694. he sent to M. *Grævius* at *Utrecht* his Dissertation concerning *Vesta*, her Worship among the *Greeks* and the *Romans*, her Statues and Symbols, &c. He had formerly composed that Dissertation upon occasion of a Medal stampt at *Smyrna*, on which the Head of that Goddess appears crowned with Towers: The Author treats occasionally of many things relating to *Vesta* and the *Bryaxea* of the *Greeks*, in which a continual Fire was sometimes kept in her Honour. M. *Grævius* inserted that Dissertation in the fifth Volume of his *Thesaurus Antiquitatum Romanarum*, which was published in 1698.

In the mean time M. *Spanheim* was about two other Works, that came out soon after. M. *Grævius* having seen a Specimen of the Remarks of that great Man upon *Callimachus*, intreated him to make an end of them, and to send them to him, that they might be inserted in the new Edition of that Poet, which was then in the Press. The Death of M. *Grævius*'s Son, who was the Author of that Edition, and some other Accidents, having put a stop to it. M. *Spanheim* had a sufficient time to enlarge upon *Callimachus*. His Remarks made up a pretty large Volume in 8vo; and his Performance is a great deal more valuable than all the former Notes published upon that Poet. At first he had no other Materials, but what he had writ in the Margins of the *Paris* Edition; but as he was transcribing and putting those Remarks in order, so many things offered themselves to his Mind, that they enabled him to write a large and continued Commentary upon the Hymns of *Callimachus*.

He was writing at the same time his Remarks upon *Julian*'s Works, which he had promised long before. The Text of that Author was in the Press at *Leipsick*, where it came out in *Folio*, in the Year 1697, with M. *Spanheim*'s Remarks upon the first Oration of *Julian*, consisting of above sixty five Sheets, besides

a very long Preface. Had he been able to finish what he designed to do upon that Author, he would have published another Volume in Folio; but his other Occupations did not allow of it.

However he published, in 1731, two Dissertations concerning the Roman Empire, upon the Constitution of the Emperor Antonine, mentioned by Ulpian under this Title, *De statu hominis*, where he says, that by *a Constitution of the Emperor* Antonine, *all those who lived in the* Roman *Empire had been made* Roman *Citizens*. Those Dissertations are dedicated to the illustrious M. *Super*, and have been inserted in the eleventh Volume of the *Thesaurus Antiquitatum Romanarum*. The Author had them reprinted since at *London* in 1740, with great Additions.

After the Peace of *Ryswick*, made in 1697, M. *Chamblin* was sent again into *France*, where he lived till the War broke out in 1701.

It happened in the mean time, that *Frederick* Elector of *Brandenburg* assumed the Title of *King of Prussia*, with the Applause of the chief Sovereigns in *Europe*, to which Title seemed to be due to so great a Power, which had been long before equal to that of many Kings. M. *Spanheim* acquired by that means a new Title, which he highly deserved. King *Frederick* I. made him Baron, as also M. *Schmettau*, (who died since at *Vienna*) on the very Day of his Coronation, which was the 18th of *January* 1701. Several Men of Letters, such as the Baron *de Pufendorf*, and others, have been publicly honoured with that Title in *Germany*.

It may be said that the Person, to whom the Subject of this Encomium, deserved to be preferred for the Services he had done to the House of *Brandenburg*, and for his great Learning.

Those who have read the Remarks of the Baron de Pufendorf upon the Authors I have mentioned,

In 1700 the Baron *de Spanheim* was sent to *London* in the Quality of Ambassador Extraordinary. The Design of that Embassy was to put the King his Master in Possession of the Royal Honours at the Court of *England*. He was received there as other Ambassadors of crowned Heads, and discovered the same Zeal for the King's Service, and the same Capacity, which had appeared in all his Negotiations.

He published there, as I have already said, a new Edition of his Dissertations, *De Orbe Romano*, in 1704, and his great Work, *De Usu & Præstantia Numismatum*, in 1706, in *Folio*. This new Edition came out with very large Additions and vast Improvements. He designed to publish two other Volumes of the same Work, which, together with the first, would have made a complete System of the Science of Medals. He understood them infinitely better than most Medalists, who are not learned enough to explain them, and to make them subservient to History. But he has hardly left behind him above the two third Parts of the second Volume, as he was pleased to inform me, not long before he died.

Having read the best *Greek* Authors with an extraordinary Application, and inserted a great many Observations in the Margins of his Books, out of which it was an easy thing for him to extract many excellent Remarks, he was no sooner informed that Dr. *Kuster* was printing *Aristophanes* in this City, but he offered to send him what he had observed upon that Author: Which he did upon the three first Comedies of that famous Poet. Had he known Dr. *Kuster's* Design sooner, or had the Doctor put off for some time the Publication of that Edition, which came out in 1709, he would perhaps have gone through the whole Work.

Those who have read the Remarks of the Baron *de Spanheim* upon the Authors I have mentioned, must

needs have observed, that they could not be made but by a Man of vast Reading and of a good Memory. It was not possible to quote exactly so many Passages, and to publish so many things upon the Signification of Words, and the Customs and Opinions of the Ancients, without having some Collections, and a general Notion of the Passages. He used to write in the Margins of his Books whatever appeared to him proper to illustrate the Authors he read, or at least he took care to note such Passages of the Ancients as might serve to that purpose. There is in the *Spanheimian Library* a *Josephus*, a *Theophrastus*, an *Homer*, a *Pindar*, an *Aeschylus*, a *Sophocles*, an *Euripides*, an *Aristophanes*, a *Lycophron*, an *Arrianus*, a *Manilius*, and several other *Greek* and *Latin* Authors full of his Remarks. Though properly speaking, none but he could have worked out all those Materials, as he did upon *Callimachus*, *Julian*, and *Aristophanes*: yet I make no doubt but that a learned Man, well versed in his Writings, and acquainted with his Method, might extract out of them many excellent things.

His Remarks run partly upon the Signification of Words, and partly upon Things; and he is generally so copious in all his Observations, that one cannot forbear wondering how he could get so many Materials. It happens sometimes, that he runs into Digressions arising from the Connexion of Matters, and None can read those Digressions, without admiring the same Copiousness I have just now mentioned. He inserts now and then some Conjectures upon corrupt Passages; but he does it with great Moderation, as every body should do; otherwise all the ancient Authors would quickly be more corrupted by the Boldness of the Critics, than by the Ignorance and Carelessness of the ancient Transcribers.

The Baron *de Spanheim* was too polite a Man, to be like those, who never write any thing without censuring and abusing others upon all Occasions. He

speaks

speaks ill of no body: He commends all those who deserve it; and when he differs from others, he expresses himself with great Modesty. Some Persons took quite another Method with respect to him; but he would not answer them. I might produce some of his Letters, wherein he says he did not repent of his Silence. He will be highly esteemed by all good Men upon that account; and those who love to pick up Quarrels, are most times quickly punished for their ill Humour.

But I must come to that Moment, which has deprived us of that excellent Man, and of many fine things which he would have imparted to us, had he lived some few Years longer. He enjoyed a very good Health till the Month of *November* 1710. But one day, being a great Lover of Grapes, he eat too many, which probably were not very ripe, and died soon after, in the Age of 80 Years, 11 Months and 7 Days. He was buried in *Westminster-Abby*. He died like a good Christian, having always expressed a great Devotion: Some Instances of it, unknown to every body, have been found among his Papers. I mean, some Christian Meditations and Prayers upon the chief Occurrences of his Life, written with his own Hand, and attended with some Passages of the holy Scripture. This is a plain Proof of his sincere Piety and religious Life; without which, it must be owned, that all the Learning in the World is of no significant thing. And indeed he told his Friends, that he wished, he had been taken up with some Study more nearly related to Religion, than that he was engaged in by reason of the Books he had already begun. He did not think fit to inform me, in some Letters of his, what Thoughts he had upon this Subject. But 'tis certain, a good use may be made of his Writings to illustrate the holy Scripture, as I have found by Experience upon several Occasions.

The Baron de Spanheim was too polite a Man, who never wrote any thing without copiously and abusing others upon all Occasions. He spoke

Such was the Life and Death of the Baron *de Spanheim*, equally honoured and esteemed in the polite and learned World. He was so happy as to see, before he died, his only Daughter married to the Marquis *de Monandre*, a Lord of great Merit, and the worthy Spouse of a Lady, who has been highly esteemed every-where, and particularly at the Court of *England*.

ARTICLE LXXXI.

VENICE.

FAther *Riccobaldi*, a *Benedictin* Monk, has sent to the Press a Defense of Father *de Montfaucon*, against M. *de Ficoroni*.

Apologia del Diario Italico, &c. contra le Osservazioni del Sig. Fr. Ficoroni.

GLUKSTAD in Holstein.

M. *Sibbern* is preparing for the Press a *Bibliotheca Bibliothecariorum*, or an Account of Illustrious Library-Keepers. He has already taken notice of four hundred, or thereabouts.

HAMBURG.

A New Edition of the *Apes Urbanæ* of *Leo Allatius*, and of the *Museum Historicum* of *Imperialis*, will come out within a few Weeks. M. *Fabricius* takes care of that Edition.

LOUVAIN.

EQUUAIN

MR. *Kerherdere* has lately put out an Essay of a New System to explain the *Apocalypse*. This Essay is only the *Prodromus* of a larger Commentary, which the Author designs to publish.

Novum Systema Apocalypticum, quanta potuit brevitate expositum Eruditorum judiciis, antequam prolixiores in Apocalypsin Commentarii in lucem edantur. Per J. C. Kerherdere. In 12o. pagg. 60.

The Author pretends, that those who undertook to explain the *Apocalypse*, have been mistaken, because they did not observe the following Rules. 1. The Order of Times ought to be observed. 2. When a Prophecy is to be understood of a certain Time, the next Prophecy ought not to be explained with respect to a Time very remote from it. 3. Every thing that can bear a literal Sense, ought to be literally understood. 4. A Commentator should never look for Allegories where there are none. 5. The difficult places ought to be explained by some other Passages of the Scripture, that are expressed in the same Words. For instance, the Word *Locusts*, in *Amos* and *Joel*, denotes some Nations that lay waste the Territories of their Neighbours. Why should not the same Word signify the same thing in the *Apocalypse*? 6. The Truth of History ought never to be altered. 7. The obscure Passages ought to be explained by those that may easily be understood.

LONDON.

MR. *Masson* proposes to print by Subscription a learned and useful Book, with this Title:

Annus Solaris antiquus, variis in Oriente ac Asia Regionibus, Usu Civili, olim usurpatus. Nunc tandem naturali suo ordini restitutus, plurimisque adversus Epochis;

Ex

Ex Mediceis præsertim Claudii Ptolemæi MSS. aliisque Historiæ Monumentis, Marmoribus ac Nummis, maximam partem anecdotis. Appenditur Spicilegium Chronologico-Historicum de Cyclis Christianorum, præcipue Græcorum, Paschalibus; necnon ÆRIS à Mundi conditu variè deductis. Studio Joannis Masson, A. M. & E. A. Pr.

Subscriptions are taken by Mr. *James Lew*, a Bookseller at the Golden Eagle in the *Strand*, and at the publick Library in *Oxford*, where Proposals may be had.

ARTICLE LXXXII.

DAVIDIS in Ammonitas devictos mitigata, Crudelitas, seu Specimen Sinceritatis Scripturæ Masorâ thronio notatæ, triumphantis è בחיב servato, verbisque 2 Sam. XII. v. 31. absque præjudicio versis: Asserta à JOH. ANDR. DANZIO, D. & P. P. Jenæ, Sumptibus Joh. Felicis Bielckii, A. C. 1710.

That is,

David cleared from the Cruelty, which he is said to have exercised upon the Ammonites, &c. By JOHN ANDREW DANZIUS. *Jena*, 1710, *in Quarto*, pagg. 46.

DR. *Danzius*, Professor in the University of *Jena*, who has published several Treatises relating to *Hebrew* and Oriental Learning, undertakes to shew that *David* was not guilty of a most barbarous Cruelty, which is commonly ascribed to him from a Passage

Passage in the second Book of *Samuel*, Chap. XII. v. 31. The *English* Translation of that Passage, which agrees in the main with the LXX. the Vulgar, and the *Targum* of *Jonathan*, runs thus: *And he brought forth the People, that were therein, (in Rabbath, a City of the Ammonites,) and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the Cities of the Children of Ammon.* Dr. *Danzius* renders those Words in a very different manner: *And he brought forth the people that were therein, and* PUT THEM TO THE SAW, AND IN IRON-MINES, AND TO IRON-TOOLS, AND [illegible] THEM (from thence) WITH THEIR KING: *And thus did he unto all the Cities of the Children of Ammon.* According to this Translation, the *Ammonites* were not cut asunder with Saws, but condemned to saw Timber and Stones: They were not crushed, and cut to pieces with Harrows and Axes of Iron, but condemned to work in Iron Mines, and to make Iron Tools. They were not burnt alive in Brick-kilns, but only removed from their Country with their King.

The Author of this Dissertation gives an Account of the different Opinions of the Commentators; and shews how some of them have endeavoured to excuse *David*'s Cruelty. In the next place, he proposes his own Opinion, and the Reasons on which it is grounded. Thirdly, he answers the Objections that may be raised against it.

1. The Rabbins, far from endeavouring to extenuate the Cruelty ascribed to *David*, don't scruple to affirm, that the Execution of the *Ammonites* was performed with the utmost Barbarity. Some of them (say they) were sawed: Others, and even the Women (especially those that were with Child) were put under Harrows of Iron, or Threshing Carts, and so crushed to pieces: Others were cut into pieces with Iron Axes: Others were burnt alive in Brick-kilns. To the *Jewish* Doctors acknowledge that it

was

was a very barbarous Action; yet they undertake to justify *David*. This Cruelty, say they, was necessary to strike a Terror among the neighbouring Nations, that none of them for the future should despise the *Israelites*, but rather pay a due Respect to the People whom the Lord had chosen. Dr. *Danzius* observes, that some Rabbins have a particular Opinion concerning the last Punishment mentioned in the sacred Text. The *Hebrew* Word מלבן *Malben*, which signifies a *Brick kiln*, is only the *Kerï*, or marginal Reading of the *Masoreths*; and therefore some Rabbins follow the *Ketibh*, or the Reading of the Text it self, which is (with the Difference of one Letter) מלכן; and which they read *Milcon*, and take it to be the same with *Milcom*, or *Molech*, an Idol, or God of the *Ammonites*, in whose Honour they used to burn their Children. According to those Rabbins, the Words of the Text should be rendred, *And he made them pass through* (the Fire of) *Molech*. The Author mentions a third Explication of those Words, to be found in *Jonathan* the *Chaldaick* Paraphrast; but there is no need of inserting it here.

All the Christian Commentators quoted by the Author, agree with most Rabbins in the Sense of this Passage, but some endeavour to extenuate the Cruelty of that Action, as we shall see hereafter. *Sanctius* says, "The *Ammonites* were thrown into a Furnace "like Bricks, and used in the same manner, and "that *David* was not more concerned for their Tor"ment, than a Potter, who puts Bricks into a Fur"nace." *Ammonitas conjectos fuisse in fornacem, quemadmodum in illorum erat usu lateres, &c. ad illorum exemplum & alios ibi passos fuisse, qualis illorum patitur lateres. Neque magis in eorum dolores debuisse David, haut majorem habuisse curam, quam lutheis figulis, qui fornacis lute lateres in fornacem immittit.* The same Commentator calls the Punishment inflicted upon the *Ammonites*, a barbarous Action, and such as no Man can be guilty of, without divesting himself of all Sense

of

of Humanity, and becoming as furious as a wild Beast. *Factum hoc plane barbarum est & ejus, qui omnem humanitatem exuit, & ferinos imbibit mores & spiritus. Quod tantum facit veri simile peccati natura, quæ homines ferino ingenio reddit similimos.*

Some Interpreters have undertaken to excuse *David*; and others pretend that the Punishment was not so cruel as 'tis commonly believed. *Theodoret* and *Procopius* observe that *Nahash*, Father of *Hanun*, King of the *Ammonites*, had formerly threatened the Inhabitants of *Jabesh-Gilead*, to put out all their Right Eyes, and lay it for a Reproach upon all *Israel*, 1 *Sam.* XI. 2. and that therefore nothing could be too cruel against his Son. *Lyranus* will have it, that this Execution concerns only those, who had affronted *David*'s Ambassadors: which does not seem to agree with the Words of the Text, *And thus did he unto all the Cities of the Children of* Ammon. *Sebastian Schmidius*, in his Annotation upon this Passage, says the *Ammonites* were not put to Death, but laid down upon Saws, Harrows, and Axes of Iron, in such a manner that the Teeth and Edges of those Instruments wounded and marked their Bodies in several places, to put them in mind that they should not revolt against *David*, and to render their Ignominy visible to every body. *Serram, tribulas ac fecures ferreas hanc posita, ut scilicet sursum erecti essent; quibus impositi Ammonitæ gemebant diu & acerbe, ut vulnera valde non facerent, signarent tamen corpus & cruciarent. Ut æternam in corpore gererent memoriam, ne rebellarent contra Davidem, similique cuilibet cadentibus lignorum ista apparerent.* M. le Clerc believes that this cruel Punishment was not in use among the *Israelites*, but among the *Ammonites*, who killed their Enemies in such a barbarous manner; and that *David* treated them with the same Barbarity by way of Retaliation.

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II. Dr. *Danzius* rejects all those Explications, and several others, and then proceeds to justify his Translation above-mentioned, for which he alledges several Reasons. 1. He observes, that there is nothing in the whole Passage, as it is expressed in the Original, whereby it may appear that the *Ammonites* were put to death. 2. The burning of the *Ammonites* in a Brick-kiln is only grounded upon the *Keri* or marginal Reading; which, says he, ought to be rejected, because 'tis not likely that there were any Brick-kilns in the Country of the *Ammonites*, or in the Land of *Canaan*, those two Countries affording so many Stones for building, that they wanted no Bricks. 3. The *Ketibh* or Reading of the Text is מלכם, which the Author reads, with other Vowels than the *Jews* do, *Malcâm*, *their King*: So that the Sense of the sacred Writer is only, that *David* removed the *Ammonites* from their Country with their King, and sent them into Exile. 4. The Word חריץ *Harits*, taken by others for *tribulæ ferreæ*, or *Harrows of Iron*, is never (at least in that Form) to be met with in this Signification, but rather signifies *foveam* or *fossam*, *a Pit*; and therefore in this place, where the Word *Iron* is added to it, it may very well signify *ferri-fodinas*, *Iron-Mines*. The Author does very much enlarge upon this, and endeavours to prove that *Judea* was not destitute of Iron-Mines and other Metals. 5. He alledges several other Reasons to shew, that the *Ammonites* were made Slaves, and put to servile Work. It was the common practice of other Nations on the like Occasions, as it appears from many Passages of the Scripture and of profane Authors. This Explication, says the Author, agrees with the Design of many Buildings, which *David* intended to raise from the very beginning of his Reign. And though we read, that God forbad him to build the Temple; yet he never ceased to prepare all sorts of Materials for his Successor, &c.

III. The

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III. Our Author proceeds to ſome Grammatical Difficulties, which may be raiſed against his Interpretation. *Malcàm*, (as he reads the *Hebrew* Word) *their King*, is with an *Affixum* of the Femin. Gender; whereas the Senſe requires it ſhould be *Malcàm* in the Maſculin. But he ſhews, by ſeveral Examples, that this *Enallage Generis*, as the Grammarians call it, is frequent in the Old Teſtament. The greater Difficulty ariſes from a parallel Paſſage, 1 *Chron.* XX. 3. where the ſame Fact is related in Words ſomewhat different. It is ſaid there, *Vayyâſar bammegberâh*; which is rendred, *and he ſawed* (or cut them) *with a Saw*, becauſe, as it is commonly believed, from this very Verb *Vayyâſar* is derived the Word *Maſſor*, which ſignifies *a Saw*, as well as *Megberah*. But Dr. *Danzius* is of opinion, that the Verb *Vayyâſar*, though it be written with the Letter *Sin*, has in this Place the ſame Signification as if it was written with the Letter *Samech*, *and he removed* (or put) *them to the Saw*; which, being ſuppoſed, the Senſe of both Paſſages will be the ſame.

Article LXXXIII.

FREDERICI RUISCHII, Anatom. & Botanices Profeſſoris, nec non Academiæ Cæſareæ Naturæ Curioſorum Collegæ, Theſaurus Animalium primus, cum Figuris Æneis. Amſtelædami, apud Joannem Wolſters. 1710.

That is,

The firſt Collection of Animals lodged in the Cabinet of Dr. Ruiſch, *Profeſſor of Anatomy and Botanicks*, &c. Amſterdam, 1710. *in* 4to. *Pagg.* 42.

DR.* *Ruiſch* has already publiſhed ſome other Catalogues of the Curioſities lodged in his Cabinet. This Book contains an Account of ſeveral Animals, which that learned Man preſerves, either dried up, or ſwimming in Liquors proper to keep them from putrefying. There are ninety two different Pieces in this Collection, part of which are Vegetables. To mention ſome of them: The Readers will find, among other Curioſities,

1. A Vial, in which there is a Locuſt of *Africa*, ſpeckled and muffled, having its Hind-feet armed with very ſharp Points.

2. A

* Taken from a foreign Journal.

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2. A Spider brought over from the *Cape of Good Hope*, of three different Colours, having the Head and the Breast of a Chesnut-colour, the Back as white as Snow, cross'd with several black Lines, and the Belly marbled all over: A Variety, which attracts the Eyes even of those who have the greatest Aversion for Spiders.

3. A small *Indian* Serpent, holding in its Mouth a small Fish of a Silver-colour.

4. A Frog of *Africa*, interspersed with several Colours, like the most variegated Marble.

5. A *Pipa*, or *Pipal*, a kind of Toad to be found in *America*, having its Hind-feet like those of a Goose, and its Back furnished with a vast number of small Eggs, (separated one from another by little Bladders enclosing them,) in which the young ones are contained.

6. An Eel of *Africa*, of a Silver-colour.

7. One of those Caterpillars that nibble the Leaves of Palm-Trees, and are good to eat.

8. A Chameleon of *Africa*, ash-coloured, and marbled all over.

9. A small horned Fish, of a Golden-colour.

10. An Egg of a Tortoise, wherein one may see a small Tortoise that comes out of it.

11. A small flying Fish, almost all bony, except in those Places where the Fins are.

The Cuts are very curiously engraved. That of the *Pipa*, or Toad of *America*, deserves particular notice. 'Tis a remarkable thing to see all the small

Eggs above-mentioned upon the Back of that Animal. Some are round and open, like the Buds of Flowers: Others being half open, discover a small Toad ready to be hatched: Others are quite open; and one may see near them the small Toad that came out of them. The reading of this Book is doubtless very entertaining; but the Cabinet of the Author would afford a much greater Pleasure.

ARTICLE LXXXIV.

PHILARGYRII Cantabrigiensis Emendationes in Menandri & Philemonis Reliquias, ex nupera Editione JOANNIS CLERICI. Ubi quædam GROTII & aliorum, plurima verò PHILELEUTHERI Lipsiensis Errata castigantur. Cum præfatione JOAN. CLERICI. Amstelodami, apud Henricum Schelte. 1711. *In 8vo. Pagg.* 174. *besides the Preface, which consists of* 48 *Pages.*

I Designed to give a larger Account of this Book in another place; but my Printer having desired me somewhat too late to put off the printing of an Article *, which I had prepared for the Press, I find my self obliged to insert here a very short Account of *Philargyrius*'s Book, because I have no time to enlarge upon it.

This Work consists, 1. Of a Preface written by M. *le Clerc*. 2. Of *Philargyrius*'s Notes against *Philelutherius*. 3. Of several Annotations upon the Fragments of

* The first Article of the next Volume.

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of *Menander* and *Philemon*, written by M. *Salvini*, *Greek* Profeſſor at *Florence*, and imparted to M. *le Clerc* by that learned Man.

M. *le Clerc* informs us, in his Preface, that he knows not *Philargyrius*. He proteſts *before God*, (*Deum teſtor*,) that he knew nothing of that Book, before it was brought to him by an unknown Perſon, who left it at his Houſe in his Abſence. He adds, that he cannot ſo much as gueſs who the Author may be. He commends *Philargyrius* for ſiding with him againſt *Phileleutherus*, and ſays he has acted the part of a good and learned Man: (*Docti & probi Viri partes egit.*). M. *le Clerc* having received that Manuſcript, ſent it to the Preſs: he has added to it a Preface, wherein he very much complains of *Phileleutherus*, and pretends that this learned Man has committed ſeveral Faults. He ſays, he will never blame thoſe that diſſent from him; but he owns that he cannot well bear to be ill uſed. *Nunquam aliorum diſſenſu offendor, qui à me abire eodem jure poſſunt, quo ego ab ipſis ſoleo; ſola inhumanitate & malignitate nonnihil commoveri me fateor.* He gives many thanks to the moſt learned *Philargyrius*, (*eruditiſſimo Philargyrio gratias ago.*) However, he believes that *Philargyrius* is ſometimes too favourable to *Phileleutherus*, and too fond of his own Conjectures.

When I gave an Account of *Phileleutherus*'s Performance in the firſt Volume, *Art.* LXVII, I mentioned and commended ſome of his Emendations upon the Fragments of *Menander*. I took notice, among other things, that he had * very happily changed Κατασχών τις into Ἀναχθείς τις. *Philargyrius* is of another opinion, and believes that the common Reading wants no Emendation. It will not be improper to ſet down his own Words as a Specimen of his Performance. *Pag.* 104, 105. "Ha, ha, he! ha, ha, he! Quid rides? "ais.

* The Readers may ſee what I have ſaid upon thoſe Words in the firſt Volume, Art. LXVII.

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" ais. Quid? nihil sentio, stipes sum, papaver, fungus. Tam subita unde mutatio? rogas? ista, ista,

Ἂν τέτλαχας δ' ἢ πένλε γεγαμηκὼς τύχη,
Κατασχοφή τις, ἀνυμέναιος, ἄθλιος,
Ἄνυμφος ἔτος ἐπικαλεῖτ' ἐν τοῖς ἐμοῖ.

" adscripto punctulo diu ita legi,

Ἂν τέτλαχας δ' ἢ πένλε γεγαμηκὼς τύχη,
Κατασχοφή τις; ἀνυμέναιος, ἄθλιος,
Ἄνυμφος ἔτος ἐπικαλεῖτ' ἐν τοῖς ἐμοῖ.

Si verò quatuor vel quinque modò duxerit uxores,
Quis exitus? Sine conjugio, miser,
Cælebs vocatur apud illos hîtce.

" Verissimè, ut egò existimabam; nam ipsa interrogatio accommoda & vox κατασχοφὴ elegans, ubi *Menander* de matrimonio quater, quinquies repetito loquitur; & κατασχοφὴ, ut ipsi balbutientes sciunt, *Dramatis* dicitur *exitus*, cui locus in actu quinto; nam præter vulgatam vocis σημασίαν, sic elegans hîc allusio è Scena desumta: Hæc, inquam, mihi placuerunt olim, hæc mihi etiamnum ita placent, ut in " Auctoris Anonymi sententiam discedere nec possim, " nec velim. Quid autem ille? Post explosas *Grotii* " & *Salmasii* conjecturas sic infit, proh dolor! *repudiatis igitur his, quæ neque cœlum neque terram tangunt, sed ad vulgatam dumtaxat scripturam serviliter, & sine sensu appropinquant; ecce tibi emendationem, præsicine dixerim, adeò claram & certam, & ex ipsa sententia natam,*

Ut contra si quis censeat, nihil sentiat.

" *Lege igitur,*

Ἀναφόητος, ἀνυμέναιος, ἄθλιος.

" Quæ si rite perpendas, nonne verum est, quod de " mentis inopia tibi dixi? Nonne πρεπόντως, & decore " in cachinnos erumpo, ubi mihi, qui nihil sentio, id " nunc relictum est solum? &c.

I believe

I believe ſtill that *Philelutherus*'s Emendation is extremely judicious, and diſcovers his great Sagacity in mending the Faults that have crept into the ancient Authors. If I do not take notice of ſome other Obſervations of *Philargyrius*, 'tis becauſe I have no time to do it: Otherwiſe I ſhould be glad to obſerve ſome of his beſt Remarks, and to do Juſtice to that learned Author. For the ſame Reaſon I ſhall ſay nothing of M. *le Clerc*'s †, and M. *Salvini*'s Annotations.

I ſhall conclude this Article with theſe three Obſervations. 1. That there is a Paſſage of *Philargyrius*, in the fifth Page, with which M. *le Clerc* was doubtleſs very well pleaſed. 2. That the Commonwealth of Learning has been very peaceful ſince I began to write theſe *Memoirs*; for the Diſpute of M. *Burman* and *Philelutherus* with M. *le Clerc*, is, I think, the greateſt Quarrel among the Learned, that we have heard of within theſe twelve Months. 3. That Diſpute has not been altogether uſeleſs, ſince it has produced two Volumes of Remarks upon the Fragments of two celebrated Poets.

† The Remarks of M. *le Clerc* are partly in his *Preface*, and partly among thoſe of M. *Salvini*.

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ARTICLE LXXXV.

LEIPSICK.

M. *Zschackuitz* has publiſhed in the *German* Language an Introduction to the Knowledge of the publick Law of *Germany*. 'Tis a very large Book in 8vo.

The Publick Law of the Empire of *Germany* conſiſts, 1. Of a Compilation of Laws, called *Receſſus Imperii*. 2. Of the *Golden Bull*. 3. Of the Treaties of Peace. 4. Of the Articles of the Pacification of *Auſburg*. 5. Of the *Pacta Conventa*.

The Compilation, called *Receſſus Imperii*, contains ſeveral Conventions and Laws, by which the Empire ought to be governed. Thoſe Laws do equally bind the Emperor, and the States of the Empire; and tho' they are publiſhed in the Emperor's Name, yet he cannot proclaim any Law, but with the Conſent of the Members of the Empire, or the Approbation of a Diet.

The Author pretends that the firſt of thoſe Laws are not more ancient than the Reign of the Emperor *Otho* I. Thoſe that were in force before, ought not to be accounted part of the Publick Law that is now in uſe, becauſe thoſe Laws were not publiſhed with the Conſent of the States of the Empire, which did not then enjoy their Liberties.

The *Golden Bull* is a Pact or Convention, which the Emperor *Charles* IV made with the Members of the Empire concerning the Election of the Emperors.

That

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That Bull fixes the Rights of the Electors in that Election, and several other Points that are well known. The Author makes three Remarks upon this Occasion. 1. He observes that many Authors have been of Opinion that there were two *Golden Bulls*, because it was made, partly at *Nuremberg*, and partly at *Metz*; but all those Articles, says he, (*viz.* the first twenty three, agreed upon by the Electors at *Nuremberg*, and the others that were determined at *Metz*) make up but one and the same Bull. 2. It has been said by some Writers, that the Emperor *Charles* IV published that Bull only to secure the Empire to his Son: The Author confutes that Opinion. 3. He observes that there are two other Golden Bulls, which ought not to be confounded with this, because they have not the same Authority in the publick Law of *Germany*. The first contains the Privileges which the Emperor *Charles* IV granted to the Dukes of *Brabant* in the Year 1349. The second contains only some Letters of Recommendation, which *Andronicus*, Emperor of the *Greeks*, granted to *Henry*, Duke of *Brunswick*, in 1330, for the States of the Empire.

The *Pacification of Ausburg* concerns Religion. It imports that the Protestant Religion shall be tolerated in *Germany*, and that the Protestant Princes shall remain in Possession of the Church-Lands which they have invaded.

The *Pacta Conventa* are some Laws, which the Emperor is obliged to observe; and he swears that he will do it on the Day of his Election. The most considerable of those Laws imports, that the Emperor shall neither directly nor indirectly encroach upon the Liberty of the other Members of the Empire; and the Author pretends that the Electors have a Right to depose him, when he breaks those Laws.

In the next place, he mentions the Rights, Prerogatives and Functions of each Elector. The Elector of *Mentz* is the Dean of the Electoral College, and Chancellor

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Chancellor of the Empire; next to him comes the *Elector* of *Triers*. Those two Electors gave him occasion to propose this Question: Why have the Ecclesiasticks a place in the College, and why do they keep the first Rank in it? His Answer is, that the *Germans* have always been very Religious. Before their Conversion to Christianity, they had their Priests in their Assemblies, and never determined any important Affair without consulting them. This Custom has always been observed by that Nation; and 'tis for that Reason, says the Author, that there are some Ecclesiastical Electors.

LOUVAIN.

A New Fraternity has been erected here in honour of St. *Antony of Padua*, in the Church of Our Lady *du Sablon*. This Institution has occasioned eight Sermons, which have been preached during eight Days one after another. That of Father *Bressand*, a Minime, being looked upon as a good Piece, has been newly printed. Here follows a Passage out of it. "Now, "to tell you nothing but what is solid, be pleased to "observe, that whatever we can expect from God, is "through the Merits of *Jesus Christ*, our only Media-"tor, and Author of all manner of Grace: That next "to *Jesus Christ*, we can have no hopes better ground-"ed, than upon the powerful Protection of the Holy "Virgin, who (as the Fathers express it) is the Ca-"nal of that Grace, whereof her Son is the Author: "And that next to the Holy Virgin, the Angels and "Saints, through their Intercession, are also power-"ful Instruments to obtain for us those Favours we "stand in need of. But (Christians) the Brethren of "St. *Antony* of *Padua*, through the Merits and Vir-"tues of that great Saint, have a particular Right to "those of Christ, and of his Passion; which is the "first Head: To the Favours and Protection of the "Holy Virgin; which is the second Head: To the "Charity of Saints and Angels, and to their Inter-"cession;

" ceſſion; which is the third Head, and the whole " Subject of this Diſcourſe.

AMSTERDAM.

SEveral *Latin* Pieces, in Proſe and Verſe, compoſed by Dr. *Newton*, Envoy Extraordinary of Her *Britannick* Majeſty at the Court of the Great Duke of *Tuſcany*, have been printed at *Lucca*, and in this City.

Henrici Newtoni, ſive de Villa Nova, Societatis Regiæ, Londini, Arcadiæ Romanæ, Academiæ Florentinæ, & ejus quæ vulgo vocatur della Cruſca, Socii, Epiſtolæ, Orationes, & Carmina. 1719. in 4to.

This Collection contains, 1. Eighty Letters, moſt of which have been written by Dr. *Newton* to ſeveral learned Men in *Italy*, and to M. *Cuper*, and M. *le Clerc*. 2. Some Diſcourſes which Dr. *Newton* made at *Florence*, and at *Genoa*, and ſome Memorials preſented in thoſe Places. They have been printed partly at *Lucca*, and partly at *Amſterdam*; becauſe the Republick of *Lucca* did not think fit to permit the printing of ſome Pieces, that contain ſome Reflexions upon *France*. 3. Several Elegies, Epigrams, and Inſcriptions. Some Verſes have been left out, becauſe they contain'd ſome Encomiums upon the *Engliſh*, and their Allies, and ſome Reflexions upon the Conduct of the *French*. There are at the end of this Collection many Verſes inſcribed to Dr. *Newton*, and entitled *Carmina Adeptiva*. The greateſt part of thoſe Pieces have been printed at *Lucca*.

LEYDEN.

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LEYDEN.

DR. *Albinus* has publiſhed an Oration of 59 Pages in 4to. wherein he gives an hiſtorical Account of the Progreſs and State of Phyſick in the ſeventeenth Century.

Bernhardi Albini Oratio de Incrementis & Statu Artis Medicæ Seculi decimi ſeptimi, dicta ad diem 5 Idus Februarii 1711, cum Magiſtratu Academico ſe abdicaret. Lugduni Batavorum, 1711.

The Author, not contented to mention the Diſcoveries that have been made in Phyſick, ſhews alſo what remains to be diſcovered, and how difficult it is to make a new Progreſs in the Art he profeſſes.

The End of the SECOND VOLUME.

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BOOKS Printed for ROBERT KNAPLOCK, *at the* Bishop's Head *in St.* Paul's Church-Yard.

A Genealogical History of the Kings and Queens of *England*, and Monarchs of *Great-Britain*, &c. From the Conquest *Anno* 1066. to the Year 1707. In several Parts or Books, Containing A Discourse of their several Lives, Marriages and Issues, with the Times of their Births, Deaths, Places of Burial and Monumental Inscriptions; also their Effigies, Tombs, Cenotaphs, Devices, Arms, Quarterings, Crests and Supporters; all curiously Engraven in Copper-Plates. First Publish'd to the Beginning of King *Charles* II's Reign, by *Francis Sandford*, Esq; *Lancaster* Herald of Arms; and continued to this Time, with many new Sculptures, Additions and Annotations, as likewise the Descents of divers Illustrious Families, now flourishing, maternally descended from the said Monarchs, or from collateral Branches of the Royal Blood of *England*. By *Samuel Stebbing*, Esq; *Somerset* Herald.

The *Old* and *New Testament* connected in the History of the *Jews* and the Neighbouring Nations, from the Declension of the Kingdoms of *Israel* and *Judah* to the Time of Christ. By *Humphrey Prideaux*, D. D. Dean of *Norwich*, in Two Volumes in Folio.

An Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of *England*, Heads of Colleges, Fellows, Scholars, &c. who were sequester'd, harrass'd, &c. in the late Times of the grand Rebellion. Occasion'd by the Ninth Chapter (now the Second Volume) of Dr. *Calamy*'s Abridgment of the Life of Mr. *Baxter*; together with an Examination of that Chapter. By *John Walker*, D. D. Rector of St. *Mary*'s in *Exeter*, and some time Fellow of *Exeter* College in *Oxford*.

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The Antiquities of *Canterbury*, in Two Parts. The First Part, the Antiquities of *Canterbury*, or a Survey of that Ancient City with the Suburbs and Cathedral, &c. Sought out and Publiſh'd by the Induſtry and Good-will of *William Somner*. The Second Edition, Reviſed and Enlarg'd by *Nicolas Battely*, M. A. Alſo Mr. *Somner*'s Diſcourſe called *Chartham-News*, or a Relation of ſome ſtrange Bones found at *Chartham* in *Kent*; to which are added ſome Obſervations concerning the *Roman* Antiquities of *Canterbury*, and a *Preface* giving an Account of the Works and Remains of the Learned Antiquary Mr. *William Somner* by *N. B.* The Second Part, *Cantuaria Sacra*, or the Antiquities, I. Of the Cathedral or Metropolitical Church. II. Of the Archbiſhoprick. III. Of the late Priory of *Chriſt-Church*, and of the preſent Collegiate Church founded by King *Henry* VIII. with a Catalogue of all the Deans and Canons thereof. IV. Of the Archdeaconry of *Canterbury*. V. Of the Monaſtery of St. *Auguſtine*, of the Pariſh Churches, Hoſpitals, and other Religious Places that are or have been in or near that City. Enquired into by *Nicolas Battely*, Vicar of *Reaksborn*. Illuſtrated and Adorned with ſeveral uſeful and fair Sculptures.

The *Engliſh* hiſtorical Library in three Parts, giving a ſhort View and Character of moſt of our Hiſtorians, either in Print or Manuſcript, with an Account of our Records, Law-Books, Coins, and other Matters ſerviceable to the Undertakers of a general Hiſtory of *England*. The Second Edition, corrected and augmented by *W. Nicholſon* Archdeacon, now Biſhop of *Carliſle*.

The Life and Acts of the moſt Reverend Father in God *John Whitgift*, D. D. the third and laſt Archbiſhop of *Canterbury* in the Reign of Queen *Elizabeth*, who, under her Majeſty in that Station, governed the Church of *England* for the Space of twenty Years. The whole digeſted, compil'd and atteſted from Records, Regiſters, original Letters, and other authentick MSS. taken from the choiceſt Libraries and Collections of the Kingdom; in four Books: Together with a large Appendix of the ſaid Papers to the number of

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of cxxix: By *John Stripe*, M. A. the Author of the Lives of the three former Protestant Archbishops.

The Remains of the most Reverend Father in God, and blessed Martyr, *William* Archbishop of *Canterbury*. Written by himself. Collected by the late learned Mr. *Henry Wharton*, and published according to his Request, by the Reverend Mr. *Edmund Wharton*, his Father.

The Philosophical Transactions and Collections to the End of the Year 1700. Abridg'd and disposed under general Heads, in three Volumes. By *John Lowthorp*, A. M. and F. R. S. *The Second Edition.*

Origines Ecclesiasticæ: Or the Antiquities of the Christian Church. Vol. I. in two Books, whereof the first treats of Christians in general, their several Names, Distinctions, and Degrees of Catechumens, Laity and Clergy. The second gives a particular Account of the several Superior Orders and Officers of the Clergy in the Primitive Church.

Vol. II. Giving an Account. I. Of the Inferior Orders of the ancient Clergy. II. Of the manner of their Elections and Ordinations, and the particular Qualifications of such as were to be ordained. III. Of the Privileges, Immunities and Revenues. IV. Of the several Laws relating to their Employment, Life, and Conversation.

Vol. III. In two Parts. I. An Account of the ancient Ascetick, and the original Monks succeeding them, with the several Laws and Rules relating to the Monastick Life. II. An Account of the ancient Churches, their original Names, Parts, Utensils, Consecrations, Immunities, &c. III. A Geographical Description of the Districts of the ancient Church, or an Account of its Division into Provinces, Dioceses, and Parishes, and of the first Original of these. The whole illustrated with Cuts, Maps and Indexes.

Vol. IV. In three Books, giving an Account. I. Of the Institution of the Catechumens, and first Use of the *Creeds* in the Churches. II. Of the Rites and Customs observed in the Administration of Baptism. III. Of Confirmation, and other Rites following Baptism,

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tism, before Men were made Partakers of the *Eucharist*.

Vol. V. In one Book, giving an Account of things relating to the ancient *Liturgy*: Shewing the Object of Divine Worship to be each Person of the Holy Trinity, and those only: That Divine Service was always perform'd in the vulgar Tongue: That *Liturgies*, and set Forms of Prayer, are of Primitive Use in the Church. Here also is treated of Habits and Gesture, and other Rites and Ceremonies. Also of the Times of Religious Assemblies, of the Original of Canonical Hours, and the Order of their Daily Morning and Evening Service.

Vol. VI. In two Books, giving, I. An Account of the *Missa Catechumenorum*, and its several Parts. The Psalmody, the Hymns, the Reading of the Scriptures, the Preaching, and the Prayers of the Penitents, Energumens, and Catechumens, called the first or Ante-Communion-Service. II. An Account of the *Missa Fidelium*, or whole Communion Service of the ancient Church. To which are added, two Discourses of Preparation to the Communion, and of frequent Communion, out of the ancient Writers of the Church.

The *French* Churches Apology for the *Church of England*, or the Objections of Dissenters against the Articles, Homilies, *Liturgy*, and Canons of the *English* Church, consider'd and answer'd upon the Principles of the Reformed Church of *France*. A Work chiefly extracted out of the Authentick Acts and Decrees of the *French* National Synods, and the most approved Writers of that Church.

The Clergyman's *Vade-mecum*: Or an Account of the ancient and present Church of *England*, the Duties and Rights of the Clergy, and of their Privileges and Hardships, containing full Directions relating to Ordination, Institution, Induction, and most of the Difficulties which they commonly meet with in the Discharge of their Office.

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